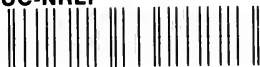
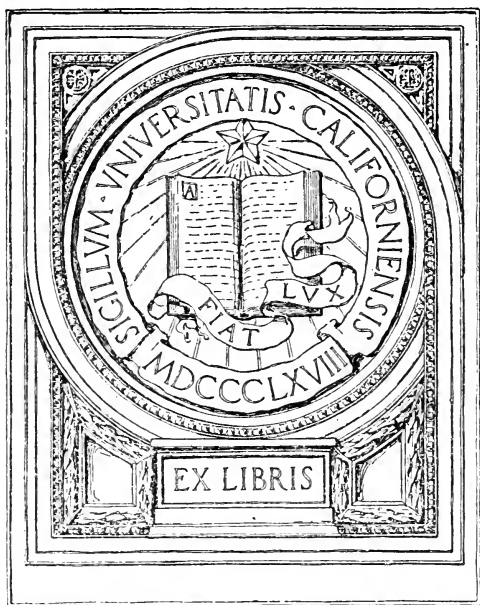


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HAUSA PROVERBS

BY

CAPTAIN G. MERRICK, R.G.A.

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DRYDEN HOUSE, 43, GERRARD STREET, W.

1905

HAUSA GRAMMAR
WITH
EXERCISES, READINGS, AND VOCABULARIES

BY
CHARLES H. ROBINSON, M.A.,
AND
MAJOR J. ALDER BURDON, M.A., C.M.G., F.R.G.S.

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PREFACE

WITHIN the last week or two it has been pointed out to me that my statement, that no previous collection of Hausa proverbs had been made, is incorrect. There are at least three :—

1. “Lehrbuch der hausanischer Sprache,” von A. Mischlich (this contains 70).

2. Canon Robinson’s new Grammar (this contains upwards of 100).

3. “Haussa-Sprichwörter und Haussa-Lieder,” von Rudolf Prietze.

It was also pointed out that, as regards the grammatical notes at the end of this book, many people would not know the Bolewa, Kerrikerri, or Gerawa tribes.

Without going into detail, one may say that the Kerrikerri, Bolewa, and Gerawa tribes occupy the country between Hausa and Bornu, somewhat to the South.

The Bolewa and Gerawa claim to have originally come from a district called Gera, in Bagarmi, many

hundreds of years ago, and their traditions corroborate this.

A mountain range, Gêrê Gebirge, appears on Flegel's map between 11° and 12° lat., and east of 18° long. The distance between this mountain and Fika is some 500 miles as the crow flies.

Hausa is undoubtedly closely connected with Bolewa.

Flegel notes the close connection between Hausa and the language of Logone.

Thus a link would be established between Hausa and the East, as opposed to Hausa and the North.

G. MERRICK.

Portrush, July 24th, 1905.

HAUSA PROVERBS

INTRODUCTION

THOUGH Hausa abounds in proverbs and sayings, no attempt has hitherto been made to collect them.

In Schon's "Magana Hausa" there is a short list, but there are no explanatory notes, and many specimens can hardly be called proverbs. Sir R. Burton published a book, entitled "Negro Wit and Wisdom," which contains proverbs in Kanuri, Yoruba, and other languages, but none in Hausa.

Apart from the fact that these sayings are a guide to grammar, history, and other subjects of interest, they are also of great practical value.

The manners and customs of everyday life, social conditions, the virtues most admired, the vices most despised, &c., &c., are shown us from the native point of view.

They enter into ordinary conversation to an extent of which one does not become aware in the routine of a provincial court, or of the "orderly room."

Many quite common expressions and allusions require some explanation before their significance is really grasped.

As an instance of this the following may be quoted :—

Rations were being issued, and there were two parties to receive them, one of police and one of soldiers; the issuing officer was military. As the men were taking it away a policeman was overheard to say,

Soja ba su kuka'n soodi,

referring to the proverb No. 3, *Mai chi da uwa ba shi kuka'n soodi*, and meaning that the soldiers had got a very full share, as the officer issuing was, so to speak, their "uwa."

Also *vide* 293, &c.

A few general remarks on the Hausa and his language may not be out of place here.

There is, among people who have only a superficial knowledge, a tendency to regard Hausas, and indeed all black men, as stupid and thick-headed.

So far from being stupid, the Hausa has a very lively imagination and great intelligence. His point of view is different to that of a European, and his means of comparison more limited, but it is to our failure to appreciate this, rather than to his stupidity, that misunderstandings are generally due.

Hausa is not, strictly speaking, a written language, that is to say, it has no literature. It can be, and is, written in Arabic characters, formed in a very clumsy way by writing perpendicularly from top to bottom of the paper, which has to be turned round to read from right to left.

But any African, or for that matter European, language could, if required, be written in a similar way.

A much larger percentage of men can write than is usually supposed. One comes across them in every

trade and profession—horse-boys, soldiers, carriers, &c.

If asked to write they will always produce a line or two of Arabic from the Quran, never Hausa.

A mallam will write a letter in Hausa, but, if he has any regard for his reputation for learning, he prefers to do so in Arabic, which language holds much the same position in Central Sudan now as Latin did in Europe in the Middle Ages.

The whole of the correspondence found in Sokoto and Kano in 1903, some 800 letters, was written in Arabic, and comprised letters from every corner of Nigeria, on all kinds of subjects, from questions of land tenure to a report on a slave raid.

The following extract from “Notes de Linguistique Africaine, Les Puls,” by Capt. Th. Grimal de Giraudon, is of some interest in this connection. It might have been written of Hausa :—

“Chez les Puls du Senegal, comme d'ailleurs chez toutes les peuplades musulmanes de l'Afrique, il n'y a d'autre langue écrite que l'Arabe, que, seuls, quelques individus plus ou moins lettrés, que nous appelons communément des marabouts, savent lire et écrire ; ils ne le comprennent pas tous également, quelques-uns même le comprennent à peine ; mais ces derniers ont acquis, du moins, l'habitude de pouvoir lire dans leur langue ce qui est écrit en arabe ou écrire en arabe ce qui est dit en leur langue. Ceci posé, supposons qu'un Dyolof des environs de Saint-Louis veuille adresser une lettre à un Peul de Matam pour lui parler d'un Européen qu'il connaît : il ira trouver un marabout et lui dictera, entre autres, la phrase suivante en wolof : ‘*tubab bile*

bakhna lal. Ce blanc est très bon : le marabout écrira en arabe plus ou moins correct :

هذا البرنجي راه مليح بالزاف 'Cet Européen est très bon.'

Le Pul, en recevant la lettre, ira également la porter à un marabout, qui, après avoir déchiffré à voix basse, lira à haute voix en pul : '*tubak ko o módyo nohévi*' (blanc ce lui bon beaucoup). Et de même partout où il y a des marabouts lisant et écrivant l'arabe. Quelquefois cependant, s'il s'agit d'une communication de Pul à Pul, et surtout si le marabout sait moins écrire l'arabe que le lire, ce dernier transcrira de son mieux le texte pul en caractères arabes, Dieu sait avec quelles incorrections : mais l'alphabet arabe, même modifié, se prête si mal à la transcription du pul, comme d'ailleurs de toutes les langues indigènes, que ces essais sont toujours très difficiles et le plus souvent impossibles à déchiffrer ; j'en ai eu quelques-uns entre les mains, et je puis affirmer qu'ils n'ont aucune valeur littéraire. Que quelques lettrés arabisants de l'intérieur se soient livrés à des tentatives littéraires en pul ou toute autre langue, la chose n'a en elle-même rien d'impossible ; mais, outre qu'ils ont dû être bien vite rebutés par les difficultés de la transcription en caractères arabes, il est certain que leurs élucubrations, beaucoup trop empreintes d'arabismes, doivent être incompréhensibles pour leurs compatriotes que les traductions de la Bible faites par les missionnaires."

My own experience entirely coincides with the above. I have always made a point of inquiring for Hausa manuscripts at every town visited, and have at different times received a large number of letters from natives. On three occasions only have I obtained manu-

scripts written in Hausa, on their own initiative, by natives.

One was a poem called "Waka'l Sirati" produced by an old mallam of Argungu, a place where one might expect to get a good deal of manuscript, for it has not been destroyed within the last two or three centuries, as have most other Nigerian towns.

The second was a letter written by a mallam of Beibei, a town in Ariawa, which no mallam, who has seen it, has been able to read.

The third was a letter from a horse-boy, containing a complaint against a soldier, of which again no mallam could make head or tail.

In addition to this I have procured from mallams a good deal of Hausa manuscript and have gone through it with them and with other mallams. While they could generally understand what they had written themselves they read other men's writing with the greatest difficulty.

All, however, read Arabic manuscript with some facility, so that it appears to be the language rather than the letters which puzzles them. From this I infer that the only literature which Hausa possesses is really oral, not written, and consists of proverbs, simple poems, and war songs.

Many poems can hardly be understood without some knowledge of Arabic; they teem with references to Muhammad, the prophets, &c.

They have occasionally been committed to writing. Most mallams, however, know all the well-known songs by heart.

For example, in the song of the mallám of the

B. Gwari, which was given a mallam to read, two lines had been accidentally omitted, this did not disconcert him at all, and he inserted them as he read. To test him, one or two lines were picked out at random and he was asked to read them, and though, when repeating the whole poem, he had apparently been able to do so easily, it was with the greatest difficulty that he deciphered the lines when presented to him one at a time.

The war songs are very simple, and most districts have their own.

The people are very fond of verbal competitions, such as riddles, naming as many trees, birds, animals, &c., as possible without pausing, or like our "Peter Piper picked, &c."

Ex. Babba ba ya ba babba baba ba.

It is probably partly due to this trait in the national character that the vocabulary of the language is so much more full ("da zurufi" as they say themselves) than that of its neighbours.

So much more expressive is it, that it is no uncommon thing to find two natives of the same tribe prefer to converse together in Hausa (Kanuri, Fulani, &c.).

The grammatical structure of Hausa is essentially simple, and there is little doubt that it belongs to a group of Central African languages as yet unclassified.

The very fact that a considerable number of words are derived from Arabic, while the grammar is entirely different, tends to show that the original vocabulary was limited.

In the older proverbs Arabic words are not frequent,

and, on the other hand, words are used that are now seldom heard.

The languages spoken by the Bolewa and Kerrikerri tribes are probably dialects of Hausa.

Songhai presents a great many points of resemblance, and the proverbs of more western tribes show a striking similarity of ideas. The eastern languages, including Kanuri, do not seem to be so closely connected.

The present book contains :—

- (1) Proverbs, common sayings, riddles, &c.
- (2) Some idioms in common use.
- (3) A few odds and ends of general interest.

A full explanation of any proverb, thought to require it, is given, together with the nearest English equivalent.

Proverbs with the same signification are generally grouped together.

Some sayings explain themselves, and in these cases that translation has been given which seems to best express the sense and at the same time to be as near literal as possible.

The idioms have been found generally useful and are in daily use.

The system of literation is the same as that employed by previous writers on the language ; but a few accents have been inserted to emphasize the pronunciation of some words, and for the same reason *oo* has been sometimes used instead of *u* and *ee* instead of *i*. The word *mani* (to me) has been written *minny*, as it is pronounced. Two dots over a *ü* are intended to show that it is pronounced rather like an *i* in English.

The grammatical notes were added as being of interest to the more advanced students of Hausa. All the matter found in the book has been verified in actual conversation, and the explanation of the meanings and how they are arrived at has been frequently tested.

The native's way of looking at things, his stand-point, is so radically different from ours, that the exact meaning of many proverbs is very easily missed.

When being questioned as to the origin or meaning of a word natives do not always understand what the particular point is which puzzles a European : their explanation is, therefore, often somewhat hard to follow.

Sometimes, in order to save themselves trouble, they will jump at the first suggestion made and maintain that it is the correct one. The same man has been known to give three different interpretations of the same proverb on three successive days.

The explanation of many of the words and sentences given may therefore not always be correct ; they have, however, been obtained from native sources and, even in their present form, it is hoped that they will be found of some use to students of the language.

Of these proverbs, &c., some were obtained from a native of Kabbi, some from a Ba Asbenchi who had lived all his life in Kano, some from a mallam of Zaria who had lived some years in Kano, and the rest from soldiers, carriers, &c.

HAUSA PROVERBS.

- 1 A yi, a gamma, ta fi takamma, gobé a koma.
To do, to finish, is better than "don't care, come
back to-morrow."

Takamma, swagger: it comes to mean here not
to work hard so as to show independence and
disregard for authority.

Never put off till to-morrow what you can do to-day.

- 2 Hakki da ka rena shi kan soni maka ido.
The grass which you disregard will injure your
eye.

Don't forget to take all precautions.

No man or thing is too insignificant to be altogether
disregarded.

- 3 Maichi da uwa ba shi kuka'n soodi.
He who eats with his mother will not have to ask
for the *soodi*, for she will give it to him as
a matter of course.

Soodi, the surplus or remainder of anything. The
usual way of eating is for every one to dip his
hand in turn into a calabash until the food
is finished: the scrapings are the soodi, and
this the child of the house would naturally get.
Vide 70.

- 4 Ba afafi giandumma ran taffia.
The day of starting is not the time to prepare the
giandumma.

Giandumma, the gourd or calabash with a narrow
neck, which all carriers use for water on a march.
Fafewa, hollowing out the pith from the inside of the
giandumma.

Don't leave a thing till the last minute.

5 Rua ba su yami banza.

Water does not get bitter without a cause.

There is reason for everything.

6 Kadda gammu ya birkitchi maidemmi.

Don't let the *gammu* upset the carrier of a bundle of corn.

Don't let the *gammu* become so big that it eventually gets bigger than the load that is being carried.

Don't keep on giving things away until you become the poor man and the man to whom you give the rich one.

Don't keep on giving your subordinates more and more power until at length they are more powerful than you are.

Gammu, the pad the carrier puts between his head and his load. It is usually a small cushion stuffed with chaff or cotton, sometimes merely twisted grass.

7 Yawa shi kan sa zarre ya ja duchi.

Quantity makes the cotton draw a stone.

Unity is strength.

8 Makafo ya rassa ido, ya che ido na wari.

The blind man lacks eyes, he says eyes stink.

Na might perhaps be written 'na, as it is the abbreviation of yana, tana, &c., or rather it is more usually used in conjunction with a personal pronoun than by itself.

Sour grapes.

9 Maidoki ya koma kutarr.

How are the mighty fallen.

- 10 Na dumka riga babu wuya, wonda ya yanka wuya shi sa ma kainshi.

I have sewn a *riga* without a neck, let him who cuts a neck for it put it on.

The *riga* is a shirt with a hole at the top for the head to be put through: if made without this wuya or neck, one would have to be cut before the *riga* could be put on.

If the cap fits put it on.

- 11 Ba don "riga'n domin" ba, da mutum ya mutu masiachi.

If it were not for *riga'n domin* a man (a fellow) would die poor.

Riga'n domin, because of some one else, for some one else's sake, through some one else's influence.

Na shigga "riga'n domin" wuri'n Abdu.
I got it through Abdu.

- 12 Ba na fassa randa'n daki ba, na waje ba ta shigga ba.

I won't break the *randa* of the house until the one outside (new one) has been brought in.

Don't be off with the old love until you are on with the new.

This might very well be said to a guide, who asks if he may go when the village to which he is guiding you is reached: meaning, "I can't let you go until I get another guide, for otherwise I may be left without any one at all."

Randa, a big water jar about 2 ft. high, which always stands in the "gidda": it is too big to be conveniently carried, and if moved when full would probably break.

- 13 Ba ayi ma birri burrtu.

Don't do *burrtu* to a monkey.

Burrtu, a black bird with a large bill. It stands about 2 ft. high, and is usually seen on the ground: when it rises a white patch shows on each wing. Hunters put the skin on their head when they stalk game.

You don't get the better of him in that way.

- 14 A buggi karifi da saura'n zafi, en ya foochi sai a wohalla.

Strike while the iron is hot.

- 15 Idan rua ya zubar, ya ber tulu, ya yi keau.

Even if the water is spilt, as long as the tulu is not broken, no harm.

Tulu, the jar used for carrying water from the well or stream; it has a small mouth. Different districts have different patterns.

Don't cry over spilt milk. That can be remedied.

- 16 Rigaya zua fadda ba shi ne samu'n sariki ba.

"First come to the council" does not always "catch king."

First come is not always first served.

Though a man may have been in the king's service a long time, it does not follow that he will always have the king's ear.

- 17 Ba domin tsawo akanga wata ba.

The moon is not seen because of great stature.

It is by no merit of yours that you have done that. Any one can do it.

- 18 Fawa biu tana bata hankali'n kuda.

Two pieces of meat confuse the mind of the fly.

To hesitate between two things, two courses, &c.

- 19 Da kuka'n kura, da batchewa'n akwia duka daia ne.

The cry of the hyena and the losing of the goat are one and the same.

Give a dog a bad name.

- 20 Gurgu ba shi koiya gurgu taffia.

The blind leading the blind.

- 21 Rama ba mutua ba.

Being thin is not dying.

Appearances are deceptive.

- 22 Rijia ta bayes, gugaa ta hanna.

The well gives, but the bucket refuses.

The great man orders a distribution of food, money, &c., but his agent does not issue it.

Might be used when an official, who is dependent on an interpreter, gives an order; meaning "he may give an order, but I doubt whether it will be carried out."

- 23 Ya zamma wandu dei dei da gatto'n kowa.

He is (a pair) of trousers that fit every one's thighs.

He is so powerful that every one fears him.

- 24 Mai abu kan san barra.

A man with wealth will always get a servant.

San, a contraction of samu.

- 25 Mai akwia ya yi taffia derri, balé mai kura.

If the owner of a goat is not afraid to travel by night, why should the owner of a hyena be (seeing that night is the usual time for a hyena to move about)?

- 26 Da ayi jiranka ga abinchi, gara akayi ka jira'n abinchi.

Better that you should be made to wait for food
than that food should be made to wait for
you.

- 27 En chi dadi da yawa en wohalla, gara en chi babu dadi wonda ni ke koshi.

Better to eat something not tasty which is enough,
than to eat something tasty which upsets
me.

Enough is as good as a feast.

- 28 Mai tambaya ba shi bata, sai dei asheerinsa ka tona.

He who asks does not go wrong, but his secret is
dug up.

The first part of this proverb is very commonly used
by itself with the meaning, "Always ask if you
are in doubt."

The meaning, as it stands, is—before you ask for infor-
mation be quite sure that it will not give away
your object, i.e. if you wish to conceal it.

- 29 Rami'n mugunta a ginnashi gajere.

Dig the hole of evil shallow.

- 30 Kango'n Allah maiwuya'n tuk-yéwa.

The place which Allah has made a *kango* is hard
to fill.

Kango, any place which has at one time been in-
habited, but is now deserted.

An unlucky man will always be unlucky.

31 Ganni'n ido ba shi hanna chi'n kai.

Seeing the eye does not prevent one from eating the head.

If a chief's follower was brought before a judge and his master came to ask that he might be let off, this might be said to him, meaning, "Though I see you I shall still do justice, I shall not let him off."

32 Zakarra a-rataye ya yi koatuh?

Can a cock slung by both legs peck at corn?

Kotu or koatuh, the pecking action of hens eating grain.

Can I do it in my present position?

33 Iya rua fidda kai.

He, who can swim, can save himself.

Fidda, a contraction of "fita da."

34 Da kura tana da magani'n zawo, da ta yi ma kanta.

Had the kura the means of curing itself of *zawo* it would have done so.

Physician heal thyself.

35 Daki ya tasshi, ragaya ya zona?

Will the *ragaya* remain when the hut has started on a journey?

Will the child remain when his father goes away. Is it likely that I shall remain here when you, my master, are going?

Ragaya, the net or basket of string which will be found hanging from the roof of any hut; all kinds of odds and ends are put into it. *Vide* 188.

36 Asa zuchia ta chi, shi ya kawo ji'n yungwa.

To make the heart eat is to bring a feeling of hunger.

Wishing for a thing makes one feel the want of it.

37 Enna darra'n gammi.

Might be said to a man who claims to have met you before and you deny it; it is as if one said, "How can I have met you, it would be as easy for the pebbles of the darra board to meet."

The idea is, I think, that as the pebbles in the game of darra are separated by the partitions of the board, so have you been from the man you are speaking to.

Darra is universal throughout the Central Sudan. The board is made either of wood or is merely a double row of holes in the ground. Small brass models of darra boards are among the many Ashanti "weights."

38 Zua da kai wonda ya fi sako.

Going oneself is what is better than a substitute.

The master's eye. Personal supervision.

39 Sai anbatta akan nemi mashiggi.

One only seeks a guide when one has lost the road.

Mashiggi, a guide.

40 Zaki ba na seye ba, ba a-rena gwanda'n daji.

Sweet food that has cost you nothing is not to be despised even if it is only a bush pawpaw.

Zaki has the guttural "kaf," and means sweet food.

41 Gaadu ba na uwa ba, ba na uba ba, en anbaka alura ka godé.

An inheritance, which does not come either from your mother or your father, you are thankful for it even if it is only a needle.

- 42 Babba juji ne, kowa ya zo da shaara sai ya zubar.

The chief (or head of the family) is like a dust-heap, every one comes with his sweepings and deposits them.

The master is the recipient of all complaints and troubles.

- 43 Dauda'n gora achikki akan sha shi.

The dirt inside a *gora* is drunk inside.

Swallow your wrath.

Gora, a water-bottle; note that it is pronounced differently from gora, a male bamboo.

- 44 Sai kwarri ya chikka, saanan akan yi zagia.

Only when the quiver is full do you make a *zagia*.

Don't give anything away until your own wants are satisfied.

Zagia, when a quiver is full it is usual to pull two or three arrows out a little so that they may be easily got at if suddenly wanted; this projection of arrows is called the *zagia*.

- 45 Kunkurru ya so dambé, ba shi da yasa.

The tortoise wishes to fight with his fists, but he has no fingers.

Impotent wrath.

- 46 Gero ya saba da ganni'n rua tun ba na sürfeshi ba.

Gero (millet) has seen (has been familiar with) water before it was put into the turmi to have its skin taken off.

If a man asks one for anything and is refused, he may make this reply, as much as to say, "All right, I can get plenty more."

Sürfee, the operation of taking off the "dusa."

Apropos of this, there is a saying describing the disadvantages of being without a wife. "Sissikka, sürfee, bakachi, tankaddi, nikka, dakika, lauka'n rua aiki'n gobro (or goro).

Clearing the chaff, taking off the *dusa*, sifting the gari, winnowing, rubbing on stones, pounding in a turmi, are all work which a bachelor has to do.

- 47 Komi ya ke chikkin dan kaza, shafu ya deddi da sanninshi.

Whatever there is inside a chicken the hawk has been familiar with it for a very long time.

There is not much that you can teach me about that.

- 48 Ansan baki yana da ja'n myo, akan zubar da fari.

It is well known that the mouth has red spittle (or that it looks red in the mouth), still white comes out.

Though spittle in the mouth looks red, still, when it comes out, it is white, so, though you are hot with anger, let it come out cool.

I know you are angry, still forgive him.

- 49 Gishiri nema (na yi ma) mai'n kaddé daria'n rana, randa rua ya zo gishiri ya ji kumia.

Salt laughs at *mai'n kaddé* while the sun shines, but when rain comes it hides its head.

Mai'n kaddé, shea butter.

He laughs best who laughs last. *Vide* 63.

- 50 Inda gainya'n doka daia ya fadi, asa gainya'n dorowa derri ba rufe wurinn.

Where one *doka* leaf has fallen, it would require more than 100 *dorowa* leaves to fill its place.

100 men will not fill the place of the man who has been removed or died; you will never get one so good. The leaf of the *doka* is a large flat one; that of the *dorowa* is like that of an ash tree or a fern; when a leaf falls all the side pieces (pinnæ) fall separately.

Wurinn, note the accent on the "inn," meaning "in that place."

- 51 Idan gamba tana da dadi a nono, nono ma
yana da dadi a wuri'n gamba.

If *gamba* is pleasant (to drink) with sour milk,
sour milk is pleasant to drink with
gamba.

Gamba, the flour of millet, to which water has been
added.

If he likes me, I like him. If he agrees, I do.

- 52 Ba rabbo ba, dan wâbi ya fada a wutta.

That was not fated to be my share: it is as though
a *dan wabi* had fallen into the fire and
been burnt to death.

It was fated that I should not get it; it is no loss.

Dan wabi, a child that is fated to die.

Mai wabi, a woman whose children die one after
another.

Itachi'n wabi, a tree whose fruit falls off without
ripening.

- 53 Wurinda baki ya karkatta, nan myo kan
zubar.

Wherever the mouth turns, there spittle is
expectorated.

- 54 Ganni ya fi ji.

Seeing is better than hearing.

To be able to say that you have seen a thing with your
own eyes is better than only to know by hearsay.

The full formula is—Q. Ka ganni? A. Na ganni.

Q. Ka ji? A. Na ji.

The questioner now says—ganni ya fi ji—seeing is
believing.

- 55 Zamma dubara, ta fi karifi.

Stratagem is better than brute force.

Na yi maka dubara. I give you a bit of advice.

- 56 Kadda ya yi chikki, ya haifu wuya.

Don't let him conceive and bring forth trouble.

Don't do something that you will be sorry for after-
wards.

57 Ganni ba chi ba ne.

To see is not to obtain.

To see a thing does not necessarily mean that you will obtain it. Chi, literally to eat, often means to obtain.

58 Yo da gobé māgani'n wata rana.

To-day and to-morrow are the cure for *wata rana*.

Wata rana signifies an indefinite time,—Sai wata rana,—we will meet again some day. The idea is that every day that passes brings “wata rana” nearer.

59 Tilas ba ta rassa daki'n kwana.

Compulsion does not lack a house to sleep in.

Necessity knows no law.

Tilas is often pronounced chilas: more especially in Kabbi and Ariawa.

60 Tilas kaia'n gwéwa, yaro na ganni, babba na dauka.

Compulsion is the load of *gwéwa*; the boy looks on while his master carries it.

Gwéwa, elephantiasis of the testicles; it is a disease from which a boy could not suffer, and is a load which cannot be transferred to him.

Na, *Vide* 8.

61 Kaffa'n woni ba ta wa woni taffia.

The legs of one man are no good to another for walking.

62 Idan dei a chini (ni=ne) ba a seyer ba, kaza ta fi doki.

If it is a matter of eating and not of selling, then the hen is better than a horse.

Everything has its own peculiar uses.

63 Mankaddé ba ya saba da tandu ba.

The *mankaddé* is not used to (fit for) the *tandu*.

Mankaddé, or more correctly mai'n kaddé, is a grease or ointment (shea butter).

Tandu, a narrow-necked leather bottle.

If shea butter were put in a tandu it could not easily be got out; it is not a suitable receptacle for it. *Vide* 49.

64 Da wutta da sebbi ba su zamma wuri daia.

Fire and cotton cannot live in the same place.

Sebbi, cotton in the fluffy state before it is carded.

65 Da kwoi da duchi ba su gamma wuri daia.

Eggs and stones will not stay in the same place.

66 Dan kuka ba shi zamma dan tsamia.

The fruit of the kuka and the fruit of the tsamia are different.

The kuka, the baobab or monkey bread tree; tsamia, the tamarind. The fruit of the former is very large, that of the latter small, in a pod like peas.

67 Taba ta banbanta da gari'n gero.

Tobacco and the flour of millet are very different things.

Tobacco is often used in the form of snuff, so that the outward appearance of gero flour and tobacco would not be very different.

68 Kowa ya seye raria ya san ta zubar da rua.

Every one who buys a *raria* knows that it does not hold water.

Raria, any kind of sieve; also the passages under the walls of a town which allow water to drain off.

You know what you are about. You are doing it with your eyes open.

- 69 Ni ba ni so na shigga shegulla, giandumma tana rawwah takkai.

I don't want to join in that business, it would be like a *giandumma* playing with *takkai*.

Takkai, when any kind of feast or rejoicing is in progress, among other means of adding to the noise, men often beat short sticks together, these sticks are called takkai.

Giandumma, the hollowed out gourd used to carry water on a journey. It is very fragile. Vide 4.

- 70 Wonda ya yi tuo achikkin tulu ya san yenda za ya yi kwāshashi.

Whoever makes *tuo* inside a *tulu* knows how he is going to get it out.

Tulu, an earthenware jar with a narrow mouth.

Tuo is eaten from a calabash. Each of the party in turn puts in his hand. The mouth of the *tulu* will not admit the hand, and it could only be extracted with great difficulty.

You seem to be doing a foolish thing, but I suppose you know what you are about. Vide 3.

- 71 Tunku ya san suri da za ya yi mashi kāsshi.

The tunku knows the hillock which is his own *wuri'n kasshi*.

The tunku, a kind of wild cat. It is said to be very strong smelling.

Suri, an ant hill.

Foxes smell their own holes.

- 72 Madaki shi ya san enda rua ke zubar mashi.

The owner of the house knows from where the water drips on him.

Every one knows his own business best.

- 73 Yi nema'n katanga enda ka fi karifi'n tulu.

Seek for *katanga* where you are stronger than a *tulu*.

Katanga, a fragment of pottery.

Only ask for a thing when you are likely to get it.

Ne ultra sutor crepidam.

- 74 Kworria ta bi kworria, en ta bi akoshi sai ta mutu.

The calabash follows the calabash, when it follows the wooden basin it gets broken.

Don't meddle with anything which is outside your sphere.

- 75 Mutum ba shi shigga mahauta shi ji'n tsoro'n jinni.

A man does not enter a slaughter house if he fears blood.

- 76 Mutum da bunu a gatto ba shi gudumowa gobarra.

A man with grass on his *gatto* does not help (to put out) a conflagration.

- 77 Waja'n suka'n doki ba waja'n suka'n jirigi ba.

A horse at full speed is a very different thing to a boat at full speed, i.e., you cannot compare the two.

- 78 Mi ya gamma kifi da kaska ?

What will bring a fish and a tick together

Meaning as in 77.

- 79 Aboki'n gammi'n maddi, gāri'n tamba.

Maddi, a paste made from the fruit of the dynnia tree and very black.

Tamba, a herb used for seasoning. It is cultivated, and when made into a paste is also very black.

The two mixed together make a drink.

Where you find the one you find the other.

Birds of a feather flock together.

- 80 Mugu ya san makwanta'n mugu.

Evil knows the sleeping place of evil.

- 81 Aboki'n gammi'n masa suré.

Māsa, baked cakes; we should call them pancakes.

Suré, a herb used in their seasoning.

Exactly the same meaning as 79.

- 82 Tumbi ba shi ki'n sanfo.

The guts don't refuse (or object to) a basket.

Same meaning as the last three.

- 83 Dei-dei dei-dei kunua'n doki.

A case of six of one and half a dozen of the other.

- 84 Halli zani'n duchi ne, ba mai iya shafewa,
ba mai iya shafeyshi.

Disposition (or a man's nature) is like the grain of stone, no one can rub it out or efface it.

- 85 Albassa ba ta halli'n rua.

The nature of an onion and water are different
(though one grows by the help of the other).

- 86 Kowa da rananshi, mai ido daia ya léka buta.

Every one has his peculiarities, a man with one eye squints down the mouth of a buta.

Buta, another word for gora, a water bottle.

- 87 Halli ya rigaya foro, halli'n mutum kowa da nasa.

A man's disposition, or nature, precedes his education, and every one has his own.

- 88 Tun randa akayi ginni, ranan akayi zāni.

The marks on the mud wall are made at the same time as the wall.

As walls are built up of mud, which is laid on a handful at a time, the marks of the fingers are all over the surface, and when the mud dries they remain there.

The same meaning as the last. You can't change the leopard's spots.

- 89 Kowa ya ga shamuwa da kwūshinta ya ganta.

Every one who sees the raven knows it by its red legs.

Much the same meaning as the last. Every one has some peculiarity by which they are known.

- 90 Kowa ya ga zabua da zāninta ya ganta.

Every one who sees the guinea fowl sees it with its marks.

Same meaning as 89.

- 91 Woni tsuntsu ya ke gudu rua, agwagwa rua ta ke nema.

Some birds avoid water, the duck searches for it.

Every one to his own taste.

- 92 Kowoni tsuntsu ya yi kuka'n giddansa.

Every bird has the note peculiar to its own kind.

If you are born among people who weave, farm, &c., you will do the same.

- 93 Kowa da kiwo da ya karbeshi, makwochi'n mai akwia ya seye kura.

Every one has the food that suits him, sometimes the neighbour of a man who has a goat will buy a kura.

- 94 Fura'n danko, a shekarra dama, ba shi faro-faro, sai bakki'n rua.

The *fura* of rubber, kneaded for a year, does not become white, but remains black water.

Fura, a sort of dry porridge made of the flour of guinea corn, rice, &c. It is usually eaten mixed, with sour milk or water. Fura'n danko, a lump of rubber. Rubber is cleaned, to a certain extent in water before being offered for sale.

- 95 Sata ta sache sata.
Does dog eat dog.
- 96 Shafu ba ya chi'n rabbo'n kunkurru.
The hawk does not eat the food of the tortoise
(because their tastes are different).
- 97 Yungwa na tanda kishinrua.
Does hunger lick (the hand of) thirst.
If one beggar had just received something and another
asked him for a share he might reply as above.
Na, see 8.
- 98 Sabani'n kiwo shi ya sa kura ba ya chi birri
ba.
Difference of diet saves the monkey from being
eaten by the kura.
Because it is so different that they never meet in
getting it.
- 99 Zamma da mai dauka'n kanwa shi ya kawo
ja'n kai.
Living with a man who carries potash is what
makes your head red.
Carrying potash on the head makes the hair red.
You can't touch pitch without being defiled.
- 100 Zamma da mai zakkanku shi kan kawo
dandanna.
Associating with a man who has *zakkanku* makes
you want to taste it.
Zakkanku, the ash of the wood of a small thorny
shrub called *kaia'n rakumi*: this is kneaded into
small cakes and used as medicine.
- 101 Idan angulu ta bia maka maradi, zabua ta
taffi da zānenta.
If the vulture fulfils your desire, the guinea fowl
will pass you by, (beautiful) marks and all.
If you are satisfied to associate with such low people,
a better class will have nothing to do with you.

- 102 Gudu da marri ba shi magani'n bauta.
To run away with the *marri* on, is not a cure for slavery.
Marri, leg irons put on both legs. A man can only shuffle along with them.
- 103 Buzarré ba shi rabba jaki da kaia.
Bucking will not separate a donkey and its load ; for the owner will merely put it on again.
Don't kick against the pricks.
- 104 Tsimmi da kasshi chikki ba shi māgani'n yungwa.
Eking out (or saving up for another day) when your stomach is empty is not a cure for hunger.
- 105 A turri ba shi rabba karre da kura.
Throwing earth or sand on them will not separate a dog and a kura.
That's no good.
- 106 Ba aroko'n jinni ga fara.
Blood is not begged from a locust.
Blood from a stone.
- 107 Tsaria ba mu boyé ne ba.
The *tsaria*, we do not hide there.
Tsaria, the small opening through which fire is put under an earth bed.
All your efforts are futile. This might be said to a man, who had run away and hidden, after he had been discovered.
- 108 Kana saida bāba a rugga.
You are selling your indigo at a *rugga*.
Rugga, the temporary village of nomad Fulani. They only concern themselves with cattle and do not weave, dye, &c. ; it is therefore useless offering them indigo for sale.

- 109 Anyi berri'n tamba achikkin to-yi, babu mai iya sinchewa sai rua'n bazarra ya sauka.

Tamba seeds are left in *to-yi*, there is no one who can find them until the first rains come.

To-yi, a patch of bush burnt black.

Tamba, a grass with black seeds.

Looking for a needle in a bundle of hay.

- 110 Gudu da susa'n gusu ba shi yi.

Running and scratching oneself does not do.

You can't do two things at once.

- 111 Ba a gammu gudu da susa'n katerri.

Running and scratching one's thigh don't go together.

Same meaning as 109.

- 112 Ba asa yaya'n taura guda biu a baki.

You can't put the fruit of the *taura* in your mouth two at a time.

The *taura* tree has a large flat fruit which is edible.

- 113 Fura da zai (za ya) zubar ba shi tara'n guribi.

A pot of fura that is going to fall will not stay in the hole hollowed out for it.

Guribi, the scratching a hen makes to lay an egg in.

What must be must be.

- 114 Sallāti ba shi hanna karba'n rai.

Prayer won't prevent you from dying.

- 115 Da abinda mutum kan samu, da abinda kan samu nai, tun ran ta halita shi ke.

What a man gets and what happens to him is written from the day of his birth.

- 116 Danda (da wonda) za ya mutu, māgani ba ya seyseyshi.

The man who is fated to die medicine won't save him.

The same meaning as 114.

- 117 Ayi nitso a masekki?

Shall one drown in a *masekki*?

Masekki, a large calabash, generally used to hold water.

- 118 Ba a tasshi achikkin tsaria.

One cannot stand upright in the *tsaria*.

The *tsaria* is so narrow that no one, however small, could get into it.

You can't do the impossible. *Vide* 107.

- 119 Chi loma ya fi jira'n malmala da ba kāri ba.

To eat a mouthful is better than to wait for a *malmala* that is not cooked.

Loma, a mouthful.

Malmala, a large quantity of tuo cooked in a big pot for a feast, &c.

A bird in the hand is worth two in the bush.

- 120 Mugu'n gatarinka ya fi "sāre ka bani."

A bad axe of your own is better than one you have to wait for until the owner has finished with it.

Same meaning as 119.

- 121 Kofa'n wutta ta fi enda ba a fura ba.

The place where there is a fire is better than the place where a fire has not been lighted.

- 122 Kwoi a bakka ya fi kaza achikkin akwilke.

An egg in the mouth is better than a hen in the coop.

Same meaning as 119.

- 123 Zamma da mai rabbo ya fi “ga hannuna.”

To live with a man who shares (who is liberal) is better than always having to say “see my hand.”

- 124 Samu ya fi resshi.

“To have” is better than “not to have.”

- 125 Maisamu ya rigaya mainema.

“He who has” precedes “he who wants.”

- 126 Da babu wawa gara da wawa.

Better to have a fool than no fool at all.

Half a loaf is better than no bread.

- 127 Komi mugu’n bawa ya fi gidida’n wofi.

However bad a slave is he is better than “empty house.”

- 128 Komi tsannani’n jifa bissa kassa ta ke faddua.

However hard a thing is thrown into the air it always falls to the ground.

Tsannani, to stretch, of a string or rope.

Woni abu ya tsannancheni. Something troubles me.

Tsannana, hard times.

- 129 Idan ka ji “marhaba” ka ji “a issa lafia.”

If you hear “welcome,” you will also hear “May you reach home in safety,” i.e., the guest will not stay for ever.

- 130 Demmi baki’n rumbu ko yo ko gobé.

The bundle at the mouth of the *rumbu* may be taken any day.

Rumbu, the large earth receptacle into which bundles of guinea corn are put. The only means of getting at them is a small door or opening, so that the nearest ones will be taken first.

- 131 A juri zua rafi dei wata rana ayi berri.
Continual going to the stream one day there is a leaving.
Juri, jimri, yana da jimri, he is doing his best.
A juri, to keep on going.
- 132 Komi karko'n rua, ya koma kwarrie.
Water always finds its own level.
- 133 Banza ba shi kai zomo kasua.
"Do nothing" does not bring a hare to market.
Nothing can be done without work.
- 134 Da resshi'n taye akan ber araha.
For lack of asking prices bargains are lost.
Taye, to ask the price of a thing. Ataya minny shi, find out its price for me.
Na taya hamsa, I offer 5,000.
- 135 Sai ansha wuya akan san babba.
Greatness is only achieved by effort.
- 136 Sai anbugga akan san beedi.
Only by fighting can the better man be found out.
Ya bida shi, means he overcomes him.
- 137 Sai angamma jikki, akan san babba.
Who is the better man can only be decided by "body to body" (wrestling).
- 138 Wonda ya chi zomo ya chi gudu.
Whoever catches a hare has to run for it.
- 139 Ba da magana ba shi kai rakumi Asben ba, sai gammi da akala.
Talking won't take a camel to Asben, only acquaintance with the nose string.
The Asbenawa (Kel Geres or Kel Owi) are the great camel owners to the north of Nigeria. During the rainy months they remain in Asben or Air (situated about latitude 19°), and come down to trade in the dry.

140 Da resshi'n kirra karre'n baibai ya batche.
It is for lack of calling that the dumb man's dog
gets lost.

141 Hang-yé (harara) ba shi kawo wonda ke da
nesa.

Gazing at a man who is a long way off will not
bring him to you.

142 Ayi taffia ya fi zamma.

"Move about" is better than "sit still."

An active (and therefore a willing) man is better than
an unwilling.

143 Dan kuka shi kan ja ma uwanshi jifa.

It is the fruit of the kuka tree that causes its
mother to be thrown at.

Any one who wants to get the fruit of the kuka tree
throws stones till he knocks one down. The tree
is difficult to climb, and the fruit, which hangs by
a long stalk, is easily knocked down.

144 Dan usuli ya fi shiggégi.

The original inhabitant is better than a stranger.

145 Mutum ba shi soka'n chikkinshi, saanan shi
komo shi yi kirari.

A man does not stick a knife into his stomach and
then go and boast about it.

A man does not do an injury to, or make an accusa-
tion against a relation and then go and boast
about it.

146 Jinni ya fi rua guibi.

Blood is thicker than water.

147 Mu dei bera'n rami daia, en ba agamma
ashigga ba, agamma a fita.

We are mice of one hole, if we don't meet going
in we meet going out.

If you refuse to lend a man something that he asks
for, he might reply as above, meaning, "Any day
you may want to borrow from me."

- 148 Akwia ta mutu, ta ber fata na sha'n wuya.
The goat has died and left its skin to encounter difficulties.

The skin being the children and family generally.

- 149 Hankuri'n wuya sai naka.
Only your own people will be patient under hard work.

- 150 Ba samu'n abinchi ke da wuya, wurinda zaka je ka chishi shi ke da wuya.

As the hen says, "It is easy enough to find food, but hard to get away to a place where you can eat it in peace."

Your friends and relations always want a share of your goods.

- 151 Dan uwa rebbi'n jikki ne, abinda ya tabbi waje daia, komi kankantanchi, sai ka ji zafi.

Relations are like a part of your body, if anything touches it, however small, you feel it.

- 152 Ma fi dadi'n rai dan uwa.
A man's relations are the pleasantest things on earth.

- 153 Dan uwa riga'n kaia (كايه) ne, en ka sashi ya sokeka, ba ka dama'n chirreshi, ka yer da shi.

Relations are like a coat of thorns, you put it on and it pricks you, you cannot (are not "fit" to) pull it off and throw it away.

- 154 Dodowa shina gaia ma manda bakki.

Dodowa, the small block of pounded dorowa seeds, sold in every market. They are very black.

Manda, a black salt from Bornu.

Pot calling the kettle black.

- 155 Daria'n darara, funtu daria'n mai riga.

To laugh at a laughing man is like a naked man
jeering at a man with a coat.

Meaning as in 154.

- 156 Madoatchi shina ré'da dumma.

Madoatchi, a bitter-tasting tree.

Dumma, a kind of calabash. Its inside is very
bitter.

Ré'da, to whisper, backbite, insinuate something
against.

Meaning as in 154.

- 157 Allah na mutane, jaba ta ga baki'n mijinta.

Allah made all men, the long-nosed rat laughs at
her husband's snout.

Meaning as in 154.

- 158 Abinda ba a-tamaha anyishi.

The unexpected has happened.

- 159 Anatamaha wutta makera, anka isketa
masaka.

One is expecting fire at a blacksmith's, one gets it
at the weaver's.

- 160 Rāmmammé kāda maikibba.

The very thin defeats the very fat.

The unexpected happens.

- 161 Anyi kunnu don auki, ya komo ya rassa
auki.

Kunnu was made so as to be in a great quantity,
it turns round and is not in great quantity.

Kunnu, gari and hot water mixed to form a drink.
It is made with a good deal of water so that
there shall be plenty of it.

Auki, plenty, a great quantity.

- 162 Na dauki karre don haushi, ya komo shina tunkwie.

I got the dog on account of its barking (i.e. I got it as a watch dog) ; it turns round and butts like a goat.

This has turned out contrary to my expectation.

- 163 Garaji ba karifi ne ba.

Garaji is not strength.

Garaji, hurry, worry.

- 164 Kwaramnia ba ta dakika.

Hurry does not stay at home.

More haste less speed.

Kwaramnia, mai kwaramnia, a hasty man, an impetuous man.

- 165 Mai so'n zafi ya iska nowyi (nowwa).

The impetuous man meets with delay.

More haste less speed.

- 166 Taffia sanu sanu kwana nesa.

Travelling slowly (and with due caution) you will sleep far.

- 167 Hankuri, hatchi'n tukunia ne, ba shi wuya'n k̄ariwa.

Patience is like grass for (lighting a fire to cook) a pot, it quickly comes to an end.

- 168 Wa ta dama dunia? Maras hankuri shi ne ta dama.

Who finds the world troublesome? the impatient man.

- 169 Hankuri'n kaia sai jaki.

The donkey surpasses all animals in his endurance in carrying a load.

- 170 Mahankurchi, mawadd'āchi.

The man with patience gets a competency.

Wadd'a, to have more than enough, to be rich.

- 171 Saba'n ido shi ke sa areni.

"Being used to of the eye" causes contempt.

Familiarity breeds contempt.

- 172 Sabo dei (da ya yi) shi ke sa arena mutum.

Same meaning as above.

- 173 Ya yi gudu'n garra ya fadi zaggo.

He runs from the *garra* and stumbles over the *zaggo*.

Garra, the small species of ant called white ant.

Zaggo, the large black one whose sting is rather painful.

Out of the frying pan into the fire.

- 174 Ya yi gudu'n chichifi shigga mache mache.

Ya yi gudu'n yéyefi shigga mamako.

He runs from the shower and enters a downpour.

The first form is as given in Kabbi; the second as given in Zaria.

- 175 Kaikai ya komo mai shakia.

Curses come home to roost.

Kaikai, the chaff of any grain.

Shakia, pronounce as in English shake.

Shika, to keep on pouring grain from one calabash to another so that the chaff may blow away; to winnow.

- 176 Bunsuru ya je berbera ya dawo da chikki.

The he-goat goes a-seeking the she-goat; he returns in child.

The biter bitten.

- 177 Masubamu anabasu, mata ta ga anaba miji kasshi.

The biter bitten, as a wife who sees her husband beaten (having beaten her).

- 178 Kowa ya débo da zafi, bakinsa za ya sa.
Every one must take the consequences of his own acts.
- 179 Wanka'n wutta zubawa daia ne.
Washing with fire ; one pour.
Once bit twice shy.
- 180 So daia gujia'n makafo ta kona, na biu sai shi chita dainya.
Once the blind man's ground-nut is burnt (while he is cooking it) next time he eats it raw.
A burnt child fears the fire.
- 181 Dan buzrua'n akwia, en ba ya yi gashi koenna ba, ya yi a kattaterri.
Though the young of the hairy goat may not have hair everywhere, it has on its thighs anyhow.
The child has always some points of resemblance to its parents.
- 182 Dā da mahaifi ba arrabbāsu.
The son and his father are not to be divided.
Like father like son.
- 183 Ba a rerebbi da fusari'n maijégo.
Same meaning as above.
- 184 Da wasa da yaro, goum mu kwana da yungwa.
Better sleep hungry than play (or trifle) with a boy.
This saying is constantly heard. It shows the native objection to being too familiar with inferiors. They invariably take advantage of it.

- 185 Yaro mai'n kaza ne, en ya ji rana, sai shi narké.

A boy is like a hen's fat, when it feels the sun it melts.

A boy has not a man's endurance, any hardship will overcome him.

- 186 Zamma da mugu'n babba, yaro tsāk-yé dubara.

A boy whose master is harsh (evil) has to look out for himself (watch it).

- 187 Kadda a kwache ma yaro galma, en ya ji rana ya yayes.

Don't take a boy's *galma* from him (and do his work), for he will throw it down when he finds it too hot to work.

Let him alone, he will look after himself.
Galma, a hoe.

- 188 Kworria tagari tana ragaya.

A good woman stays at home like the *kworria* in the *ragaya*.

Ragaya, the string basket or net which will be found hanging from the roof of any hut; the woman of the house puts any odds and ends into it. There is often a small calabash or *kworria* at the bottom to hold the smaller articles. *Vide* 33.

- 189 Mata'n zamani ba tukunia ne ba, balé akwonkwossa, aji wonda ta fi kwahrie.

A woman is not like an earthen pot which we try by tapping to see which is strongest.

A man selling pots in the market taps them at the bottom to show that they are quite sound.

- 190 Karifi'n mata sai yawa'n magana.

The strength of a woman is in her tongue.

- 191 Hankuri'n wuya sai da.

Only a free man is patient of hard work (for he works for himself).

- 192 Komi akayi ma da, ya rama, amma banda ginna kushiéwa.

Whatever you do to a free man he will return it (whether good or evil) let us except, however, digging his grave (for if you dig his grave he will be dead).

- 193 Doki "da na sani" ba shi zua yaki.

The horse, "had I known," does not go to war.

Compare another similar construction, "Ba don sabbo da duchi ba, da ba na fadi ba. Had it not been for the stone I should not have fallen."

- 194 "Da na sani" kyéya ne, abaya akanbershi.

"Had I known" is like the back of a man's head, it is always left behind.

Kyéya, the back of the skull.

- 195 Allah ya tseremu da "da na sani."

Allah preserve us from "had I known."

- 196 Rena kamma ka ga gaiya.

Despising on account of appearance you see *gaiya*.

Appearances are deceptive.

If a man gets the better of you one day and some other day you get the better of him, you are said to "ka rama gaiya."

Ya rama mashi gaiya. He got something back on him.

- 197 Karmammé da nowyi'n duchi, alura da nowyi'n galma.

A guinea corn stalk as heavy as a stone, a needle as heavy as a hoe.

Two things which one would expect to find light. He does not look as if he could, but he can.

- 198 Halaamu'n karifi ga maikibba.

The appearance of strength is to the fat man.

Same meaning as 196.

- 199 Gungummi'n ayaba, tsofua na ganninka ta kwana da dari.

O log of the plaintain, the old woman sees you, she will sleep cold.

The log of a plaintain tree is full of sap and would never burn. The old woman sees the log from a long way off, goes to it and finds it useless. Her movements are so slow that she has no time to get another.

Na, usually tana. The word is also used by itself in the same way as "ke." *I*de 8.

- 200 Rama chiuta ga mai chiuta, ibada ne.

To return evil for evil is a praiseworthy action.

- 201 Na yi maka chikki a gwiwu, mai wuya'n haifua.

I will make a stomach (swelling as if with child) on your knees, from which the bringing forth will be painful (difficult).

I will do you an injury, and you will not be able to retaliate (or which will give you great trouble).

- 202 Ni da rikewa kafo, woni ya yi t̄asa?

Am I to hold the horns while someone else gets the udder.

Am I to do all the work, &c.

- 203 Ba na gasso gado dan keeshia ya hau.

I won't make the oven bed for my rival's son to get on.

Shi ya zamma keeshiansa ; he becomes his supplanter. When a man takes a second wife it may be said of the first, "Anyi mata keeshia."

Aboki'n keeshi, a rival or supplanter.

204 Woni da toosa, woni da karba'n riga.

Same sense as 202.

205 Wata ya seyray kankantchi'n garra.

Does the moon trouble itself about the punishment of an ant.

I can't trouble myself about such trifles.

206 Wuchiar rakumi ta yi nesa da kassa.

The camel's tail is far from the ground.

Same meaning as 205.

207 Wonda ya che ya iya hadié gātari, a rike masa koata.

If a man says he can swallow a pickaxe hold the handle for him.

If a man says he can do a thing, which you suspect to be beyond his powers, don't let him get out of doing it, keep him to his word.

208 Wonda ya che rino ba ya aiki ba, shi koma matsaya'n rino, shi tsaya, mu ganni.

Let the man who says the *rino* does not work get into its place. Will he stop there? we will see.

If you know so much about it do it yourself.

Rino, a three-pronged fork or skewer used for cooking.

209 Matsorachi rairai ne, ko ka chibrashi (churashi), idan ya ji sainyi sai ya wache.

The coward is like sand, even when you knead it together, if water is poured on it, it falls to pieces.

210 Gudu gado'n matsorachi, tsayawa na maikarifi'n zuchia.

To run is the couch of the coward, to stand fast, of the brave man.

- 211 Inda halli, muni keau ne, inda ba halli ba,
keau muni ne.

Where there is a (good) disposition ugliness is
beauty (or evil is good), but where there is
no disposition beauty is ugliness.

Handsome is as handsome does.

- 212 Ba keau ba ga daki'n gona, shi dei ya yi
māgani'n rua.

The farm shelter is not beautiful, but it keeps
out rain.

Daki'n gona, an erection of grass put up tempo-
rarily while the owner of a farm is working on it.
Farms are often many miles from the town.

Meaning as in 211.

- 213 Karami'n sani kunkummi ne.

Little knowledge is like *kunkummi*.

Kunkummi, the tying the hand to the neck, as is
done with prisoners.

- 214 Resshi'n sani ya fi derri duffu.

Lack of knowledge is darker than night.

- 215 Resshi'n sani shi kan sa makafo ya taka
sariki.

It is only lack of knowledge (knowing where he
is) which would make a blind man tread
on a king.

- 216 Ko a fadi a tasshi salka ya fi giandumma.

A *salka* is always better than a *giandumma*.

Salka, the leather skin for carrying water. It con-
tains more than the giandumma, and if it falls
does not break.

Giandumma. *Vide* 69.

- 217 Feeké ya fi kaia tsini?

Does a stick which has been sharpened surpass a
thorn in sharpness?

- 218 Ko ba a gwodda, linzami ya fi baki'n kaza.
Even without seeing it everyone knows that a bit
is too big for a hen's mouth.

It is pretty obvious.

- 219 Tun badduku ba ya mutu ba, akan ga
bōri'n tūmki da jekkansa.

The stork had its pouch before the leather man
died, i.e. it did not steal it from him.

Badduku, a sewer of leather. They carry their
tools in a leather bag.

Bōri'n tūmki, a kind of stork with a large red beak;
there is a pouch under this in which it retains
food.

- 220 Wonda ba ya san dundūffa ba, hakikan ya
san muria nasa.

Though you may not have met a celebrated man,
at any rate you will have heard his name.

Dundūffa, a large drum, too big to be carried while
it is being beaten.

- 221 Komi tsawo wuya, kai bissa.

However long the neck is, the head is above it.

- 222 Karambani akwia gaida kura.

Rashness, as when a goat greets a kura.

You are playing with edged tools.

- 223 Mai karambani shi kan rigaya mai kāri'n
kwana mutua.

Rashness is the precursor of sudden death.

- 224 Ban yi maka tona, en yi maka hadea ba?

I refused to chew it for you, do you think I will
swallow it?

- 225 Idan dei na rena kaza, ko romunta ba ni
so.

If I despise the hen, you don't suppose that I
will touch the stuff it has been seasoned
(cooked) with? i.e. its gravy.

226 Mai doki ya che dokinsa ya mutu, berri
dan chiawa.

If the owner of the horse tells us that his horse
is dead, how much sooner will the boy
who cuts grass for it (for his work is
finished).

227 Ban aiké fara debo mia, balé ta kawo
minny yokee.

I did not want you to do this, much less that you
should have had all this trouble.

I don't send a locust to fetch mia much less to fetch
yokee.

Yokee, the sticky inside of a kubéwa or calabash.

To carry mia would be a hard enough task for a
locust, but to carry yokee would be worse.

Kubéwa ya yi yokee, the kubéwa's juice is running.

Yana yokee, of the slow movements of a man who is
weak or weary.

228 Kwoi ya yi wayo, balé dan chiako.

If the egg is "smart," how much more so is the
young chicken.

229 Sai anchi moreean ganga, saanan akan
yadda kwongo.

Only when you have got the profits of drumming
will you throw away the *kwongo*.

To suck an orange dry. To desert a friend when he
is of no further use to you.

Kwongo, the wooden frame of a drum.

230 Kworria wonda akaginna rijia, ba a shan
rua da shi.

The calabash with which the well has been dug,
water is not drunk from it.

When a well is being dug the earth is drawn up to
the top in calabashes.

To cast aside old friends who have served their turn.

231 Wonda akoi chiwo chikkinsa ba shi rena māgani.

He who is sick does not despise medicine.

232 Wonda yaƙfada rijia, ko anbashī kaifi'n takobi, (ya kamashi.

A man who falls into a well will seize even the edge of a sword.

Clutch at straws.

233 Da yéyefi kwogi kan chikka.

Small showers fill the stream.

Perseverance finishes work. *Vide* 174.

234 Itachi'n da akanyi chokali da shi, kamma'n chinya ke, da sassakka ya kārī.

The stick out of which a spoon is made, though it be like a man's thigh, is finished (becomes a spoon) by whittling.

Same meaning as 233.

235 Allah'ba ya ba gwanni'n tona tsaba.

Allah does not give the expert in chewing any grain.

A man who is a good rider (or good at anything) must not expect that Allah will give him a horse, he has already given him his skill.

You can't have everything.

Tsaba, grain, or cowries in a calabash.

236 Samu ya fi iyawa, hawa'n doki machiji.

"To have" is better than "to be able," as a snake (which cannot ride) riding a horse.

237 Komi lalachewa'n māsa ya fi kasshi'n shanu.

However bad *māsa* may be they are better than cow's dung.

Masa, see 81, round cakes.

238 Ba a wasosu'n booshia da mai agalémi.

No one scrambles for a hedgehog with a man who has a leather apron (to throw over it).

Wasosu, to scramble, plural of wasa.

239 Akwilki'n dundu wawa ka sa hannu.

Only the fool puts his hand into the henhouse with *dundu* round it.

You will be a fool if you do not keep out of that.
Dundu, a thorny bush.

240 Rijia na mahasadda, wawa ka sha rua da shi.

Only a simpleton will drink water at the well of the backbiter.

Same meaning as 239.

241 Koda zaki ya zamma wulakantachi, ba ya yi wasa da khinzeri ba.

Though the lion is humbled, he won't play with the pig.

I have not fallen so low as that.

242 Koda birri ya zamma wawa, ba ya yi wasa da itachi mai kaia ba.

Though the monkey has lost its wits, it is not such a fool as to play with a thorn tree.

243 Bera yana ganni'n raminshi, ba ya yi yerda wutta ta chishi ba.

A rat who is in sight of its hole will not allow the fire to catch him.

A man who sees safety ahead of him will make a last effort.

Ba ya yi yerda, he no agree.

244 Komi lalachewa'n giwa, ta fi kwando goma.

However small an elephant may be, it will fill more than ten hampers, when cut up.

Lalachewa, literally spoilt.

245 Komi mugu'n taya'n mahauchi, ba ya taya giwa deri bokkoi ba.

However bad at pricing a butcher may be, he won't price an elephant at 700 cowries.

246 Samu'n kai ya fi samu'n fula.

To have your life is better than to have your cap.

If the chief of a town has seized part of your property and you escape you will not be such a fool as to go back to try and recover it; for he will probably have you killed.

247 Asshe gwano ba shi ji'n wari'n jikkinsa.

Truly the *gwano* does not perceive its own smell.

A man does not see his own defects.

Gwano, a strong smelling ant.

248 Laifi tuddu ne, sai ka taka naka, saanan ka gani na woni.

Faults are like a hill, you mount on your own and then see other people's.

249 Muni tuddu ne, kowa nasa ya ke hawa, ya fadi na woni.

Evil is a hill, every one gets on his own and speaks about some one else's.

250 Kwanchia'n hankali da arne, shi ya kawo chi'n yankainshi.

Familiarity, or living with, the pagans makes you eat what they have killed, and so be defiled, as they have not "hallal'd" it.

Hankalina ya kwanta da kai, I like you.

251 Chiniki'n azni noma.

The only trade that the pagans know is farming.

252 Kilishi'n jaba dsōmi bōri'n gyedda, komi
kawa'n azni ya bershi.

The meat of the *jaba* steeped in bad *gyedda*,
however much the pagan wants (food) he
will leave it.

Such a combination is too much even for his stomach.
Gyedda, the seeds of a plant used for seasoning;
also used by itself as a food, not considered
very sustaining.

Jaba, *vide* 157.

253^x Kua da kua ba ta chi'n kaia'n Buzu.

Calling out and calling out won't get the property
of a Buzu.

A peculiarity of the Buzawe is that, when looking
after their flocks and working in the fields, they
call out to each other a great deal.

The Hausas, not understanding their language, also
speak of their ordinary conversation as "kua."

You won't get the better of a man in that way, he
knows too much about it.

254 Na Ma'azu kasshi'n shanu.

The Nupes are like cow's dung—they are so
deceitful.

Cow's dung which has been exposed to the air has a
hard outside and a soft inside: so the manner of
a Nupe is sincere while his heart is false.

Ma'azu, a king of Nupe.

255 Wanzami'n Bohnu, ka sha' woni, ba a sha'
ka ba.

O barber of the Bohnu, you circumcize but no
one circumcizes you.

Bohnu, a district west of Nigeria.

256 Bohnu kasua da gado.

The stupid Bohnu bring their beds to market
with them.

257 Chasau shina rawwah, Sarra na kallo.

Shall Chasau dance with Sarra looking on.

These are the names of two well known dancers, of which Sarra was the best.

Do you think I am going to make a fool of myself before him?

258 Abinda Jeeka ke so, ba shi Buzu ke so.

The requirements of Jeeka and the Buzu are quite different.

Jeeka was a horse dealer; the Buzawe are slave dealers.

259 Buzu akoreka kua, en ka yi kora kua.

O Buzu, when you are chased you cry out, and when you chase you cry out.

The Buzu or Buzawe are the offspring of Tawarek females with black men.

See Barth, vol. i. ch. xiv., p. 343.

260 Fadda Gogo a kofar.

The scolding of Gogo at the gate.

Gogo, the name of a well-known "scold" in Kano.

261 Muna da nia (neea) ma-je Gwonja ya kasa Waterri.

We are full of great resolve, the traveller for Gwonja grows weary at the Waterri crossing.

Great promise, little result.

Gwonja, the kola-nut district near Ashanti.

Waterri, a stream close to Kano.

262 Zua fara da rani a Gherku, akache mi zata chi.

The arrival of the locust at Gherku in the dry weather, people say what will it eat.

Gherku, a town some three days from Zaria.

Ka yi zua'n fara da rani a Gherku. You are late there is nothing left for you.

- 263 Gidda'n Zahanna maiwuya'n zua, sai a nuna da karra.

Zahanna's village is hard to get at, people will only point it out with a cornstalk.

Zahanna, the village of Tanimo, a Kanuri famous for his warlike qualities; no one would conduct you to it, only point it out with a cornstalk.

- 264 Aboki'n kiyayi zamma'n zauri, ka san gussuri, ka ba hauri, gidida ba samu komi ba.

Sitting in a *zauri* is a thing to be avoided, there you get *gussuri*, you give it to your teeth, the *gidida* gets nothing.

Aboki'n kiyayi, a thing to be avoided.

Gussuri, the section of kola-nut given to every one sitting round: usually means supplies generally.

San, samu.

Husbands should not waste their time loafing in *zauris*, but look after their family affairs.

- 265 Idan gora tana rawwah, ba chikka ne ba.

If the bottle is shaking it will not be filled.

A rolling stone gathers no moss.

- 266 Ennua'n giginia na nesa ka sha sainyi.

The shade of the palm tree (*deleb*) only from a distance do you enjoy its coolness.

Said of a man who entertains strangers well, but neglects his own family.

- 267 Dan banza rairai ne, ko andunkullayshi, sai shi wache.

The "waster" is like sand, though he is kneaded together he falls to pieces.

- 268 Gaadu'n gidida, wohalla ga raggo.

To inherit a *gidida* is a trouble to a "waster."

Gidda, the compound containing several huts; it would include farms and establishment generally and would entail a good deal of labour.

269 Raggo ba shi chi'n abin ginna.

The "waster" has no use for digging tools.

270 Ya chi deri'n māsa, ya kāsa dauka'n deri'n tamfassua.

He will eat 100 māsa cakes, but if he is given 100 needles to carry he says he is tired.

Tamfassua, alura, needles.

271 Tuo'n girima miyatasa nama ne.

The present for the man whom you desire to honour should be a very good one.

The tuo of honour its mia (soup) is meat.

272 Kabbakk-yé'n girima ya fi kabbakk-yé'n kankantchi.

The big calabash of honour is better than one of punishment.

273 Kowa ya ke so mussaya da abin woni ya rena nashi.

A man who wants to exchange with some one else is dissatisfied with his own property.

274 Mai so'n shi chi doki'n woni nashi shi ke kai.

A man who wants any one else's horse brings his own (to exchange).

275 Dunia birgima hankaka, en ka ga fari ka ga bakki.

The world is full of changes and chances.

The hankaka, or crow, has a white breast, and if it rolls in the dust one sees first its black back and then its white breast.

- 276 *Dunia rawwah yan mata ne, na gaba shi koma baya.*

The world is like the play of children, the one in front often becomes the one behind.

- 277 *Alhaki da romo, ashigga iyaka wuya.*

The lawful wage, with a little added, will make a man work his hardest.

A tip is a good thing to make a man work his best.
Romo, tit-bit.

- 278 *A wanki kifi da ruanshi.*

Washing a fish with its own water.

Giving a present in return which is of less value than the one which has been given you. Or giving in return some present which has cost you nothing.

- 279 *A dauki kanwa'n baki (باقى), a ba awaki'n baki.*

To accept the present of potash which one stranger gives you and to give in return the goat which some other stranger has given you.

The custom of a traveller giving his host a present is universal. It is merely the equivalent of paying for board and lodging, only it is done in advance.

- 280 *Laifi'n babba, rowa, laifi'n yaro, kiwuya.*

The boy complains that his master is stingy, the master that his boy is lazy.

These are the two faults which masters and servants respectively find most objectionable.

- 281 *Kai ka ja rowa, ni kua ja mako.*

You are stingy, but I will wear you out.

- 282 *Chiwu mai tauri'n hantchi, ka nuna ka ki fadua.*

O *chiwu*, you are hard at the fork, you ripen but you do not fall.

Chiwu, a shrub very tough where the branches join.
Said to a stingy man.

283 Don gobé akeyi'n wanka'n derri.

It is because of to-morrow that one cleans up at night.

A man borrows a hoe (or any other article), he wants to do so again, so he brings it back as soon as he has finished with it, so that it may not be refused next time because he kept it too long the first.

284 Don tuo'n gobé akeyi'n wanka'n tukunia.

It is because of to-morrow's tuo that the pot is washed.

Same meaning as 283.

285 Talaka ba aboki, ko ka soshi, ran бүккi ka kishi.

You can't make a friend of a poor man even if you are fond of him ; on a feast day you will dislike him.

286 Mai kwarka shi ne aboki'n maikiwuya.

The beggar is the companion of the loafer.

287 En anki funtu ran бүккi, ansoshi ran kwaba.

One may dislike the naked man on a feast day, but when it comes to kneading mud (for building a house) one will like him.

288 Onfani'n kwarka tari (tuari).

The beggar's weapon is his cough.

Beggars, if not attended to, always attract attention by coughing.

Onfani, anfani, use, also prosperous, fertile.

289 Da karre da daagummi duka malakka'n kura ne.

The dog and his collar are both the property of the kura.

290 Da kai da kaia duka malakka'n wuya.

The head and the load are both the possession of the neck.

291 Abinda ke chikkin aljifu duka malakka'n mai riga ne.

Everything that is in the pocket is the property of the coat man.

292 Ana mugunia shekarra, kwado ya ji rua'n zafi.

It has been a bad season (year), like a frog being in hot water.

293 Zomo ba shi fasshi da makasshinshi sai marātayinshi.

The hare is not angry with the man who actually kills him, but with the man who prompted him to do so.

This saying has given rise to a peculiar use of the word *rātaya* which usually means to hang or sling.

For instance, a man, being called by another, might call out in reply, *Wa ya kirra?* and be answered, *Ni ne!* He would then ask, *Rātaya ko da kanka?* meaning, Did you call me yourself or did some one tell you to?

A hare when killed is always carried slung by the hind legs; the man who slings it and carries it off is, presumably, the one who is going to eat it: he is the real cause of the hare's death, though some one else may have struck the blow.

294 Ba ni na kasshi zomo ba, rātaya akabani.

I did not kill the hare, it was given me slung.

I am only doing what I have been told to do; I can't help myself.

295 Sai anyi kamma'n kura, saanan akan chi akwia.

Only by doing as a kura will you get a goat.

296 Shigga uku goro (gobro) da yayé.

The bachelor with a weaned child has treble trouble.

Yayé, anyayéshi, he is weaned, his mother has stopped suckling him.

297 Hauka sania ta ga malka, ta yi gudu.

The silly cow when it sees rain coming runs (though it is useless to try to escape it in that way).

298 Ido ba mudu ba ne, ya san kima.

The eye is not a measure, but it knows what is small.

Kima, probably from the Arabic قِيَمَة, price; its signification here is "small."

299 Dabbenka ya ji mākubba.

To receive the finishing touch.

Dabbé, the beaten pebble floor of a hut.

Mākubba, the water in which the pods of the doroa have been boiled or soaked. This water is used for putting on a floor or dabbé to harden and blacken it.

The dabbé is a good floor, but when mākubba is put on it is really good.

300 Tsuntsu da ya kirra'n rua, shi rua kan duka.

The bird that calls out for rain, the rain strikes it.

It gets more than it asked for.

301 Sabo turki'n wawa. *

Familiarity with a thing is the tethering stick of a simpleton.

302 Idan kunni ya ji, jikki ya tsira.

If the ear hears the body is saved.

If you do as you are told you will not be punished.

- 303 Idan ka ji makafo ya che “zo mu yi wasa’n jifa” ya taka duchi ne.

Beware of a blind man who says, “Let us play at stone throwing,” for he most likely has a stone under his foot.

Be on your guard against a man who invites you to compete at anything you know he is not generally good at.

- 304 Idan jifa shi kɛtarrɛ kanka, ko kan wa shi fada.

As long as it does not hit you, let it hit whom it may.

- 305 Enna tukunia’n dammu, enna na guzza.

Where is the pot of the *dammu* and where is that of the *guzza*.

The *dammu* and the *guzza* are both lizards; the *guzza* is scaly, the *dammu* is not; they are much alike, the *dammu* being the smaller.

There is practically no difference between two things.

- 306 Aboki’n kuka ba a boyɛ masa mutua.

The man who is such a friend that he will weep for your sorrows, will you hide from him the fact that one of your family has died, and weep by yourself.

- 307 Kadda ka yi fasshi’n majibaari, wonda ya yi fasshi ya fadda wutta.

Don’t be (foolishly) angry, like a moth; the man who gets angry falls into the fire.

The moth flying against a light is supposed to be angry with it.

- 308 Ka aje tukwa kamma’n gauraka.

You have a crest like a crown bird.

You are very proud.

309 Gidda biu māgani'n gobarra.

The cure for a conflagration is to have two houses.

310 Waiwaiya māgani'n mantua.

Returning (for a thing forgotten) is the cure for forgetfulness.

311 Dauka'n wuya ba ya san gari da nesa.

A man who is carried on some one's neck does not notice the distance of a town.

As a horseman.

312 Ni da abina, ina so emba karre, emba doki.

My property is my own. I will do what I like with it.

313 Kun so dara, Allah ya hanna.

You wanted to laugh but Allah prevented you.

Said to a man who has had bad luck suddenly. He was quite secure in his happiness when some sudden misfortune happened to him.

314 Zona garinka mugu. Dan gujia ba mutum ne ba.

Get away, I don't want to have anything to do with you.

Dan gujia, a chacha player, mostly used in the northern dialects.

Chacha is not a game that a respectable man would be seen playing in public.

315 Koshi kan maida tsofo yaro.

Sufficiency, a good feed, will render an old man like a boy.

- 316 Yungwa shi kan maida yaro tsofo.
Hunger will render a boy like an old man.
- 317 Wayo kamma'n bera.
Cunning as a rat.
- 318 Rua ga wuya māgani'n ma ki wanka.
Water up to his neck is the cure for a man who does not like washing.
- 319 Suka'n rua māgani'n hauka doki.
Gallop in water is the cure for a restive horse.
- 320 Kaffa ba ta zamma enda babu kassa.
The feet will not rest where there is no earth.
- 321 Rana'n wanka ba a bōyé'n tchibi.
One does not hide one's navel the day one washes.
When you go before the judge do not hide the truth.
- 322 Dukawa'n wāda ba shi hanna ka tasshi da tsawonka.
To salute a dwarf by bowing will not prevent you from rising to your full height again.
It will not do you any harm to do that.
- 323 So kainka woni ya ki ka, ki kainka woni ya so ka.
If you love yourself people will hate you, if you are unselfish people will love you.
- 324 Zābe'n tummu'n derri.
To choose a bundle in the dark.
Tummu, a bundle of corn on the stalk.
Kai ma kanka zābe'n tummu'n derri.
You are taking a leap in the dark.

325 Mi na bissa ya chi.

What is the one above to eat.

If my master has no money, where am I to get it?
The idea appears to be that a servant would be sent up a tree to shake fruit down, the master being at the bottom ready to pick it up; if he ate it all, or if there was very little of it, there would be none for the servant when he descended.

326 Ganni en ba chi, karre kan kwana da yungwa.

To see and not to eat leaves the dog to sleep hungry. *Vide 57.*

327 Mutum da gishirinsa sai ya daffa kafo.

A man and his salt, he only cooks a horn with it.

Sooner than give you any of his salt he would waste it on cooking a horn.

328 Goro'n magana ga mabaki, kuruma sai ya danganna.

The kola-nut for talking is to the man who talks, the dumb man, to him only patience.

329 Kurdi'n gudu ka bai angarama, kirru yana ganni, ba ya karba ba.

The prize for running is given to the big horse, the small one looks on but gets nothing.

330 Saura'n kurdi ka ba wa zomo, kwado sai ya danganna.

The prize for swiftness is given to the hare, the frog has to be patient.

331 Allah shi ne maisani, ba bawa ba.

Allah is the one who knows everything, not man.

- 332 Zomo ba bawa'n giwa ba ne, dowwa suka tara.

The hare is not the slave of the elephant when they meet in the bush.

- 333 Mai abin rufe, shi ne ya ke kuka'n dāri, funtu ya ba gaskia ga itachi.

The man with a covering shivers, the naked man pins his faith to a fire.

- 334 Kishinrua ba ruanta da worigi, karba rangamma sai yungwa.

Thirst is not a thing to joke about, a man who gets goods in exchange for what he sells goes hungry.

- 335 Masoyi ya fi yerda.

One volunteer is worth ten pressed men.

- 336 Damina da zata yi alberka, tunda bazarra akanganni.

The rainy season which is going to be a good one is known when the first rains fall.

From the way a man begins his work you know whether he is going to make a good job of it.
Coming events cast their shadows before.

- 337 Alkemma bissa duchi, Allah shi kan bashi rua.

Allah will give water to the wheat on a rock.

Allah will look after you if no one else will.

- 338 Kwache goruba a hannu'n kuturu ba shi da wuya.

To snatch the fruit of the dum-palm from the hand of a leper is not hard.

Nothing to boast about.

339 Da sabo'n ginna gouma yaabi.

Better plaster up an old wall than build a new one.

Make the best of what you have.

340 A yerda káura rana'n tuo, shinkaffa abin marmarri ne.

Be content with what you have, you can't have everything.

Káura, a very red variety of guinea corn, sometimes called ibirni.

Marmarri, a luxury, a thing one wants but cannot always afford.

341 Fadda'n bata kai, gouma ka yi shiru da bakinka.

Rather be silent than enter into a controversy in which you will be worsted.

342 Idan gulbi ya hanna kétarré, ba ya hanna dawowa ba.

The stream may prevent you from crossing, but it cannot prevent you from retracing your steps.

There is a limit to every one's powers.

343 Idan māgani ya ki shaowa, ba ya ki zubar rua ba.

Medicine may be so nasty that it prevents your drinking it, but it can't stop your throwing it away (or it can't prevent your mixing it with water so as to be able to drink it).

I can't do so and so, but I can and will do so and so.

344 Mainema'n rangamma ba shi hanna chiniki.

Because a man only wants to barter there is no reason why you should not do business with him.

345 Sai anbatta ke bauta.

A fool is always a slave.

In old days a man who lost himself in Hausa was probably made a slave, so a man who always makes mistakes will never rise.

This is one of those sayings whose sense is somewhat uncertain.

346 En mutum ya yi maka rana, ka yi masa derri.

Return good for evil.

347 Mutum ba shi tubé minny riga a kasua, saanan ya komo gidda ya che za ya sa minny.

A man will not publicly insult me and then apologize privately.

348 Ana magana'n kaia'n kai, ba a magana na rātaya.

We are talking of the head load, not of the one slung over the shoulder.

Don't shove your oar in, you are much too small a man.

The load carried on the head is a heavy one, one merely slung would be something small, done up in a bag or handkerchief.

349 Fure tagari ba shi da dadi'n kamshi koyaushi.

A good fire is not always sweet smelling.

350 Mai ido daia ba ya godé Allah ba, sai ya ga makafo.

The one-eyed man only thanks Allah for his one eye when he sees a totally blind man.

You never know when you are well off.

- 351 Jaga rabbo'n duffu, mai kaza ya tasshi da kai.

Sharing in the dark is not a good thing, the owner of the fowl (shared) may come off with the head.

Anajuga masa da yawa, he has had much more than his share.

- 352 Kowa na Allah ne, amma dammu na maigona ne.

Every one belongs to Allah, but the *dammu* belongs to the owner of the farm.

That at any rate is mine.
Dammu, a lizard.

- 353 Arziki ba riga ba ne, bale a tubú.

Good luck is not like a coat which you can take off and on.

- 354 Zuma da zaki (زافي) da harbi.

The bee has both sweetness and a sting (zuma, honey, a bee).

There are two sides to every question.

- 355 Dukia māgani'n kankantchi.

Wealth is the cure for punishment.

- 356 Baréwa ta yi gudu, danta shi réreffí.

When the *barewa* runs shall its young one crawl.

When my master goes out shall I stay at home.
Barewa, the gazelle, the Senegal antelope.

- 357 Kura na sha'n rua, karre ya léka.

The dog looks on while the kura drinks.

Na, *vide* 8.

- 358 Litafi'n makariachi, shi ka yi karatu'n abinshi rana'n taro.

The record of the liar, you read it the day you meet.

359 Dasshé ya fi sirréri (or shukakyé).

Planting out or transplanting is better than sowing seeds.

360 Dan maigona ya fi dan mai gaiya.

The son of a man who owns a farm is better than the son of the man who has only got a piece of ground which he intends to *gaiya*.

Gaiya, to collect a number of men together to hoe your farm; a feast is usually prepared for them.

361 Mai koda ba ta so mai koda.

Maikoda, maikodia, a woman who pounds corn.

Rivals do not agree.

362 Dadi'n magana ka jira shi tarshéka.

One does not seek to avoid pleasant talk.

363 Wa ya ki faddua'n rumbu, mata'n gidida ko kaji?

Do the women of the house or the hens object to the falling down of the *rumbu*?

Rumbu, the earthen receptacle for corn, usually with a grass roof.

They don't object, because it gives both less trouble to get the corn. *Ide* 129.

364 Mai kaia ke tsoro'n fushi, dan alaaro sai anbashì magana.

The owner of the load fears robbers (he acts with caution for fear of losing his property), the carrier does not care (all you can do is to warn him).

- 365 *Rena kiwo makwaidäitchi, ko ya yi keau,
ya chinye abinshi.*

Do not take any account of what the "sponger" has, even if it is good he eats up his all.

Makwadäi, a man who lives on his neighbours, not necessarily a beggar.

- 366 *Mainama shi kan nema wutta.*

The man with meat seeks fire.

- 367 *Ta fi chikka kasua'n munafukai.*

The market of evildoers is always fullest.

- 368 *Resshi'n tuo kan chi waké akona.*

"Lack of *tuo*" has to eat burnt beans.

Make the best of a thing.

Waké, beans, the food of the poorest people.

- 369 *Wonda ya dauki birri, sandanshi ba ya
makki abissa ba.*

The stick of the monkey man will not be hidden in the tree long (for the monkey will bring it down for him).

- 370 *Tsuguni ba kārī ba, anseyer da karre,
anseye birri.*

The matter is not to be settled in that way.

The dog and the monkey both squat, so that it is no good selling your dog and buying a monkey because you are tired of an animal that squats.

- 371 *Waké daia bata gāri.*

One bean will spoil the flour.

- 372 *Ka fei banna, kamman gata'n birri.*

You are as destructive (mischievous) as a baboon.

373 Toosa ya kari a wuri'n bu derri.

There's an end of that. He won't do any more harm.

Bu derri, a strong-smelling animal, a wild cat or a kind of tortoise.

374 Gulbi ba ya chi ni ba, koramma ba ya chi na.

The river has not been too much for me, its bed won't be.

375 Gajiawa'n kurege a baki'n rami.

To fail at the last minute, like a *kurege* which has reached the mouth of its hole and is too tired to enter.

376 Wasa'n kurege a baki'n raminshi.

The playing of a jerboa at the mouth of its hole (where it is safe).

Like a man who defies his enemies from a safe distance.

377 Kasshi a chikkin turmi, ba na wada'n karre ne ba.

A dwarf dog cannot leave its excrement inside a turmi.

Turmi, the mortar of wood in which corn is pounded. Some one else must have done this, it is not like his work.

378 Kyéta'n gwéwa shi kan kasshi ubangij-jinsa.

To jeer at or neglect *gwéwa* kills the master.

Almost our "A stitch in time saves nine." *Vide* 60.

379 Kaia na chi, gammu na chi.

The load troubles you (for it is heavy), but don't let the *gammu* do so (for it is light).
Vide 6.

- 380 Talaala mai kamman sekk-yé, nesa mai kamman kussa.

Talaala is like being loose, as if a far away thing were close.

To an animal to be tied with a long string, which it does not notice, is like being untied.

Ya yi masu talaala, he watches them unawares.

- 381 Maduki kussa, macheto nesa.

The striker near, the refuge far.

- 382 Abin duk da kaza achikkin chi'n danko.

It is all the same to a hen what rubber it eats (for it does not eat rubber at all).

It is all the same to me.

- 383 Bakkai'n gizzu, shi ba Allah ba, shi ya hanna Allah rua.

The spider's web is not Allah, but it prevents the rain falling.

The heavy black clouds that hang about before a tornado are supposed to be like a spider's web and to prevent rain from falling.

- 384 Taffia'n itachi'n kaddangari.

Good intentions.

The lizard, when it feels cold at night, says to itself "to-morrow I will find a smouldering tree to sleep in so that I shall be warm." Next day when it basks in the sun it forgets and does not do it; the consequence is that it feels cold again next night.

- 385 Mahasadda kuna zatto'n fari, Allah ya sakko da rua.

O slanderers, you think a thing is white (withered), but Allah will freshen it with water.

Slanderers do a man great harm by their slander, but Allah will put it right.

386 Kirra da hannu magani'n wonda ya yi nesa.

Calling with the hand is the remedy for one who is a long way off.

387 Da terbacha giwa ta fi dengi.

By reason of collecting all round the elephant is the biggest beast.

If everyone gives a little to make up one thing it will become biggest of all.

388 Ya samu laamuni ga Dodo, shigga rua ba woni abu ne ba.

He has a safe conduct from Dodo (the devil), if he enters water no harm will come to him.

The devil looks after his own.

389 So'n rakumi'n yara dagga nesa, en ya zo kussa sai su gudu.

Children love the camel when it is afar off, when it approaches they run away.

Don't be in a hurry to choose, be sure you want it.

390 Muna shiri'n ganni k̄ariwa'n booshia da fari'n wata.

We are getting ready to see the catching of the hedgehog in the moonlight.

We are expecting a day of reckoning or exposure for him.

The hedgehog moves at night ; it requires moonlight to see it.

391 Miskin, mai shigga rijia ya je da dāwu.

A lucky man is like a man who having fura (which is dry) enters or comes on a well (which has water).

392 Kurum bakka, amaria ta hadié kasshe.

Silence, indeed, as a bride who has swallowed a bone on her wedding-day.

393 Daji ba k̄ari chi'n wutta ba, fara ba ta yi ma yar uwatata berka.

While the bush is still burning the locust does not congratulate its friend.

Do not cry out till you are out of the wood.

394 Chan gasso gadda, zomo ya ji kiddi'n farauta.

There where the *gadda* is the hare hears the sound of the beating of drums.

Antelope are driven by a large crowd of shouting people who beat drums, &c.

At any rate the hare is warned in time. It is an ill wind that blows no one any good.

Gadda, the duiker.

395 Koenna funtu zashi, da sanni'n mairiga.

Wherever the naked man goes, the man with a coat knows where he is.

A naked man is always conspicuous.

396 Kadda mu yi sara'n itchi da mutum bissa.

Don't let us talk of him, there he is.

397 Ido ba ma gani ba, sai hankali ke gani.

It is not the eye that understands, but the mind.

398 Idan rua ya sha kai, shakirra muburmi.

If water is up to your head the buttocks are like a *muburmi* in a *masekki*.

To plunge deeper into the mire.

Muburmi, the small calabash used to bale water out of a larger one. It would usually be at the bottom.

Shakirra, the buttocks.

- 399 Kwadaï ka kasshe'n karre, ba yungwa ba.

It is not hunger that kills the dog but continually hanging round for food; for people get angry and throw stones at it.

- 400 Da kurru gadda ta yi sunna.

The *gadda* has a reputation for courage, or on account of its small size.

Gadda, a very small antelope, duiker. *Vide* 394.

- 401 Koyanzu kasua ta tasshi, angulu ta sha jinni.

As soon as the market breaks up the vulture begins to drink blood.

- 402 Saba da maifito, tun kwoginshi ba kawo rua ba, randa rua ya bayenna kai ne fito'n farko.

Familiarity with a boatman, before his river fills with water, causes you to be the first to benefit by his boat when the water appears.

Maifito, a boatman, one who puts you out.

- 403 Saba da kwana'n rami, ko mutua ya sameka.

A man who is accustomed to hardship will not mind a little extra.

- 404 Kowa ta kai, gobarra yan bera.

Every one for himself.

- 405 Shi ke nan birni, en ji ba kowyé.

O see the city, so says the rustic!

Kowyé the small hamlets within a radius of ten miles or so from a walled town; in a larger sense, sometimes for all towns depending on the "birni."

- 406 Da angansu, sai anche "kworria akarabba."
On seeing them one would say, "A calabash cut
in half."

As like as two peas.

- 407 Kaddangari ka shigga rua ka zamma kadɗa.
O, lizard, if you enter the water you will become
a crocodile.

As if one said to a man, "Yes, go on, you can do it,"
knowing well that he cannot. To egg him on.

- 408 Wonda a rua ba ya san tuddu anarana ba.
He who is at his ease does not know what it is to
be in want.

- 409 Tulu ne, ya ke ka kawo, randa tana dakka.
The *tulu* you carry to and fro, the *randa* remains
in the house.

The owner of the house is always there, he does not
do the fetching and carrying. *Vide* 12.

- 410 Maigado ya so kwana mai taberma naddé.
The owner of the bed wants to sleep, and the
owner of the mat (who has spread it on the
bed) must pack up.

- 411 Kwana bukka ya fi kwana soro (da ba
kurɗi).

To sleep in the grass shelter of the trader (and
have plenty of food) is better than to sleep
in a *soro* without any.

Soro, the flat-roofed mud hut, the best kind known
in the Central Soudan.

- 412 Akwoi mai-abuta uku zamma'n dunia, da
zuchia, da hankali, da leura.

There are three things worth having in this world,
courage, good sense, and caution.

413 Enna rua'n gusu da taba.

They are two entirely different things.

414 Muna da nia (neea) maje samma ya hau giginia.

We are full of zeal, the goer to the sky climbs a palm tree (deleb).

Much promise, little result.

415 Ido'n da ya ga hayaki shi kan debo wutta.

The eye that sees smoke looks for fire.

416 Zamani'n da doki da jaki ba su mutu ba, mi maikia ta chi ta yi rai.

What is the vulture to eat if horses and donkeys don't die.

It is an ill wind that blows no one any good.

417 Wawa ba mahaukachi ba ne, en ya chi kasua giddansa sai ya komo.

The simpleton is not absolutely devoid of sense, if he visits the market he will return home.

418 Da bagarua da abin gari ne, da ba aber na majéma ba.

Had the *bagarua* been of any other use it would not have been left to the tanner.

Bagarua, acacia tree, its wood is very hard and is used for the handles of axes, &c., the bark for tanning. *Majéma*, masu gyetta fata, tanners.

419 Sabta'n tsoola, ka debi fusari ka wanka kasshi.

To rob Peter to pay Paul.

420 Hallali'n gunda itachi'n gao.

The proper food for the *gunda* is the wood of the *gao* tree.

Gunda, the insect that bores holes in wood.

421 Kufa'n mai ta fi na rua.

A grease stain is more lasting than one of water.

422 Makafo ba ya san anaganninsa ba, sai ansa sanda anzungeréshi.

A blind man does not know that he is being looked at until one takes a stick and pokes him.

423 Inda rua, garra ya yi ginna, in ba rua ba, garra ya yi ginni.

The *garra* (white ant) builds with or without water.

424 Karriya ne, kunne ba shi finn kai.

It is a lie, the ears are not bigger than the head.

The servant is not a bigger man than his master.

425 Aki maraya da riga'n buzu, a ganshi da na karifi.

You refuse the orphan a leather *riga* (or you object to him with a leather *riga* on), you meet him with one of iron.

426 Kadda ayi "ba'n rua albassa," a deeba akassa, a zubass akassa.

Don't do "giving an onion water;" it is taken from the ground and poured out on the ground.

Don't do that kind of thing, there is no end to it.

427 Masiachi, ko ansakkashi achikkin tandu'n mai, sai shi fito busasshi.

A poor (unsuccessful) man, if he was put into a pot of grease he would come out dry.

If a man is fated to be poor, nothing will enrich him.

428 Bükki'n kulla, aska ta bata a wuri'n maikora.

"Looking feast" is like spoiling a razor on a bald head.

It is a waste of time.

429 Malakka'n karre da hanta'n kura.

The kura's liver and the property of a dog !

A thing he is not likely to have.

430 Sai ansha wuya akantunna Allah.

When in trouble one remembers Allah.

431 Mai habetchi maso fadda, wonda ya tanka ko ya fishi.

The man who is full of trite sayings rejoices in a discussion ; it is not impossible that the man who answers may silence him.

The following twenty-two sentences, which define the peculiarities of certain things and animals, are often used when they are considered to the point as :—

11 Meaning he may be ugly and stupid, but he does us no harm.

15 What a chatterbox.

16 He would not come here without a reason.

An officer well known in North Nigeria was commonly spoken of among the soldiers in a similar way: *Kwado, kwado ba ka chi'n woni.*

- 1 Dila maishenchia, maiwayo, sha rua da na gobé.

The *dila* with a bushy tail is a wily animal, he drinks to-morrow's water as well as to-day's.

- 2 Kaza, bata wuri'n kwananki.

O hen, you foul your own nest.

- 3 Yawa'n daria kamma'n gona'n abduga.

A great deal of laughter is like a cotton field (for the white teeth show).

- 4 Rangamma kina da kamma'n anseyes a koma talha.

O, *rangamma*, you are like "sold and cried for sale again."

Rangamma, to barter, to get goods in exchange, not money.

Talha, to cry anything for sale in the market.

- 5 Giwa'n bassa, ko mutum ya massu, ba ya seyer da shi ya seye fura.

Giwa'n bassa, a large hamper of butter (shea); it is very carefully closed, and a carrier would not think of opening it to buy himself food with, even if he were hungry.

- 6 Tolo-tolo ka fi yanka'n baki (باقى).

O, turkey, you are too good (expensive) to kill for a stranger to eat.

- 7 Dammu sariki'n hankuri, kurrum ya gum-shéka da kowa, wanda ya che "ka che" shi ya che.

The *dammu* is the prince of patience, he tries to please every one, if any one says, "speak," he speaks.

- 8 Tsari mai ba haushi akoreka ka fada rua.

O *tsari*, you give disappointment, when you are chased you drop into the water.

Tsari, said to be a small alligator.

- 9 Iska ba ki da nowyi, kina kāda mainya mainyan itachi.

O wind you have no weight, but you cut down the biggest trees.

- 10 Kitsé mugu'n nama, ba ka nuna ba, ka kasshe wutta.

O fat, you are an evil kind of meat, you do not get cooked and you put out the fire.

- 11 Enna laifi'n angulu, kaza'n birni, wonda ba ta tona shuka.

Why do people find fault with the vulture; it is a town bird, it does not eat seeds (that have been sown).

- 12 Idan ka ji zuma yana kugi, ya yi rua ne, shina nema'n maichinsa.

When you hear the bee buzzing, you know it is making honey and wants some one to take it.

- 13 Laya'n karra da keau, ba māgani.

Laya (charms) made of guinea corn stalk sewn in leather are nice to look at, but they are not real "juju."

- 14 Hansekkye'n darma, ka kai ba ka kawo ba.
O pincers made of lead, you can bring up iron to the fire but cannot carry it away again.
- 15 Sooda maiyawa'n labari fadi ba a tambayeka ba.
O *sooda*, you are full of noise, though no one asks you to make it.
Sooda, a small bird which makes a great twittering.
- 16 Maikia ba ki sauka'n banza, sai maidalili.
O vulture, you do not settle on the ground without a reason.
- 17 Belbela chi da motsi'n woni.
O *belbela*, you live by the movements of others.
Belbela, the paddy bird of India; it is always seen near cattle, &c., and feeds off the ticks.
- 18 Gona'n tofa kéwoya dagga nesa.
Go a long way round to avoid the fields where *tofa* is growing.
Tofa, a grass which leaves prickles in the feet.
- 19 Karre'n ramma ba ruanka da kanzo.
O dog, made of tie-tie, you have no concern with *kanzo*.
Ramma, a straight bush; tie-tie is made out of its bark.
Tie-tie, the native English for string made out of bark.
Karre'n ramma, a basket made out of this tie-tie filled with rubbish, which children play with, supposed to be a dog.
Kanzo, the dry remains of yesterday's tuo, usually thrown to hens or dogs.

20 Hankaka maida dan woni shi zamma naka.

O *hankaka*, make some one else's child become yours.

The *hankaka*, or crow, is supposed not to have young of its own but to appropriate those of other birds.

21 Gaiwa chi jikkinki.

O *gaiwa*, eat your own body.

Gaiwa, the mud fish, found under the mud after water has fallen below its usual level; it is, during the dry weather, supposed to live on the secretions of its own body.

22 Faran tunfafia ba achinki, ba ka chin woni.

O locust of the *tunfafia* tree, you are not eaten, you do no one any harm.

RIDDLES.

- 1 Rigata biu, wonda ni ke sawa shi ne sabua,
wonda ba ni sawa ita che tsofua.

I have two coats, the one which I always wear is new, and the one I don't wear is old.

Answer.—A road.

- 2 Rigata guda daia, aljifunta deri.

I have a coat with a hundred pockets.

Answer.—An anthill.

- 3 Godiata da chikki ba na hawa'n doki, sai
chikki ni ke hau.

When my mare is in foal I don't ride her, but I ride the unborn foal.

Answer.—A house with a bed inside.

- 4 Shanunsa deri, madaurinsa daia.

Answer.—A broom, which has a hundred pieces of grass, but only one string to tie them with.

- 5 Babba na chikki gemansa na waje.

The master of the house is inside but his beard is outside.

Answer.—A hut with a fire inside and the smoke coming out of the roof. *Vide* 8 na.

- 6 Dan karami'n abu gamma dunia.

A very small thing, but the world is not complete without it.

Answer.—The moon.

- 7 Afallalu kan dabobi, dukia mai kamma'n
Iblis, kowa ya sekkyéka ya nemoka.

Largest of beasts, devilish property, every one
who loses you has to look for you.

Answer.—A camel.

- 8 Fura'n uri, dama kwogi.

A cowrie's worth of fura which whitens the pool or
stream.

Answer.—The moon.

- 9 Akoshi'n babba faskarra sudéwa.

The basin of a great man which cannot be emptied.

Answer.—The kuddu'n düffi, the pits from which earth
has been dug to build walls, they fill with water
during the rains.

Soodi or suddi, the remains of a dish; you may keep
on baling out "kuddu'n düffi," but will never
empty them.

- 10 Rawani'n babba faskarra naddawa.

The chief's headdress defies rolling up.

Rawani, the strip of cloth wrapped round the face and
head—Puggari.

Answer.—A road.

- 11 Na wanka kworriata, na je da ita gabbass,
na je da ita yamma, na dawo, ba ta
booshe ba.

I clean my calabash, I go east with it, I go west
with it, still it won't dry.

Answer.—A dog's tongue.

- 12 Uku, uku ta gamma gari.

Three, three complete the town; no town is
complete without them.

Answer.—The three stones or lumps of earth on which
pots are put to stand when cooking.

COMMON HAUSA EXPRESSIONS.

- 1 Ba don na gani ya dauka ba, sai en che
ba ya iya dauka'n shi ba.
Had I not seen him carrying it, I should have said
that he was unable to.
- 2 Ba don sabboda da duchi ba, da ba na fadi
ba.
Had it not been for the stone, I should not have
fallen.
- 3 Mutum dei shi kanwa a kainsa.
He brought it on himself.
- 4 Idonka ya rassa gani ne?
Can't you see?
- 5 Nama'n daji ya gilma a hanya.
Some animal has crossed the road.
- 6 Ya gaaji yaki waja'n ubanshi.
He inherits his taste for war from his father.
- 7 Anyi tsimmi da shi.
I have saved it up (for another time).
- 8 Da kai da wonan sai wata rana.
You are never likely to get this.

- 9 Wa ya fara tonon wonan fadda ?
Who started this disturbance ?
- 10 Ka fei tsauri'n ido.
You are very disrespectful (or disobedient).
- 11 Na koasa da kai.
I am sick of you.
- 12 Ka terri minny shi.
Catch or get hold of him for me.
- 13 Ya rassa ni da gani.
He did not see me.
- 14 Kadda ka rigaya wokachinka.
Don't come before your time.
- 15 Kowa ya ga dama, ya ba.
Every one, who sees fit, can give.
- 16 Shi ya saba da shi.
He is familiar with it.
- 17 Anfi sabo da shi.
More familiar with it.
- 18 Ka gurguntchi kainka don wuya.
You are pretending to be lame to avoid work.
- 19 Gari ya tsaké minny.
I don't recognize the town.
- 20 Ya sa baki achikkin magananmu.
He joined in our conversation (uninvited).

- 21 Ataya masu aiki.
Help them in their work.
- 22 Ya che a gai masa da kai.
He said, salute you for him.
- 23 Ku Hausawa, ku kan sa ma mutum sunna
kamman wonan?
Is this a common Hausa name?
- 24 Gāba'n Kwarra yana gabchéwa.
The banks of the river (Niger) are falling in.
- 25 Akoi kingi ko babu ?
Is there any left or not ?
- 26 Ya dauki zobé.
He knows we are talking about him.
- 27 Doiya ya fooda minny jikki.
I am full up with yam.
- 28 Samma yana halaamu'n yi'n rua.
It looks like rain.
- 29 Shina da halaamu'n kammanshi.
It looks like him.
- 30 Anajuga masa da yawa.
He has been given much more than his share.
- 31 Ka tabba masuwa ?
Are you afflicted, or in straitened circumstances ?

- 32 Kowa ya niffi kainshi da alheri.
Every one is fond of a present.
- 33 Waneni ya kāda woni da magana a waja'n
sheria.
In whose favour was judgment given.
- 34 Kadda ka kauchi kanka.
Don't duck your head.
- 35 Sanche ya dauki woni.
Some one has slipped.
- 36 Hanya ta yi sanche.
The road is slippery.
- 37 Dari ya taakurraka wuri daia.
Cold makes you sit crouched up.
- 38 Woni abu ya tsannancheni.
Something is troubling me.
- 39 Yana da wolkia.
His face shines.
- 40 Ya bugga waya.
He tells a lie, is deceitful.
- 41 Dauki lumfaashinka.
Hold your breath.
- 42 Na seyeshi hagyé.
I bought it on credit.

- 43 Tōsheyshi da kadda.
Fill it up with cotton, i.e., stuff up a crack with it.
- 44 Rabbu da ni.
Get away from me.
- 45 Fāshi'n kwana biu ya kan zo.
He comes at intervals of two days.
- 46 Fataki suna zua, ba su fāsawa.
Traders keep on coming, there is a continual stream of them.
- 47 Abajjéshi baya daia, or abajjéshi.
Level it (of ground).
- 48 A maida wonan a mazonin wonan.
Change this one with that.
- 49 Bani magammi'n fata wonda ke zua gaba.
Give me the leather thing which goes in front.
- 50 Zo nan kowache rana kadda ka chirra rana,
ko daia.
Come here every day, don't miss one.
- 51 Ka zona daura (dough-ra) da ni.
Sit opposite to me.
- 52 Kadda ka wohalla kainka achikkin rana.
Don't overwork yourself.
- 53 Wane gari za afara issa ?
What town shall we reach first ?

54 Ka yi wasosunshi.

Scramble for it.

55 Kadda ka sa ya falka.

Don't wake him up.

56 Bakinshi yana kwatta.

He has an accent.

57 Danko ya leeké minny a hannu.

Rubber is sticking to my hand.

58 Ya fansamma minny rua.

He is splashing me with water.

59 Maganataka magana mâbi ne.

Your talk is senseless.

60 Ya bini bashi.

He follows me for what I owe him. He is dunning
me.

61 Ka chikka dauda.

You are filthily dirty.

62 Bashi da chi.

He is not feeding. He is off his feed.

63 Kadda ka lwāsāshi.

Don't squash or crush it (of a frog, egg, &c.).

Of paper, "mursekk-yéshi" (crumple up in hand).

Of a handkerchief, "dandonnéshi," (to crush up in
one's hand).

- 64 Ya shigga a chikkin haterri. Ya sha haterri da yawa.

He ran a great risk.

This word "haterri" is not common, it is derived from the Arabic, and is probably only known to educated men.

- 65 Bani iyaka'n alhakina.

Give me the limit that is due to me.

- 66 Ba ya sonka da riga.

He does not value you at a coat.

He does not like you well enough to give you a coat.

- 67 Tushiansu daia.

Their stock, or origin, is the same.

- 68 Kadda ka yi minny shishiggi don resshi'n kumia.

Don't be so lacking in respect as to interrupt me.

- 69 Wa ya mutu, Abdu ya chi?

Who was king before Abdu?

- 70 A fiadishi.

Knock it down (of a earthen hut or wall).

A gōtchéshi (of a grass hut).

- 71 A kankarréshi.

Scrape it (of a piece of iron or wood from which one wishes the paint removed).

- 72 Kai maisabta ne.

You are a "smart" man, i.e. well turned out.

- 73 Kai kazami'n mutum ne.
You are a dirty beast.
- 74 Kaia'n sariki ba kamma'n naka ba ne, balé
ka seyer da shi.
Uniform is not the sort of thing you can sell.
- 75 Ka tsāk-yé tasshi.
Get up again.
Ka tasshi kuma is rather a clumsy way of speaking,
what the native calls "Hausa'n turawa."
- 76 Turawa suna Hausa berkatai.
The white men are all over Hausa.
- 77 Ya doora minny bātchi.
He abuses me.
Doora, pronounced like English door.
- 78 Anadinga magana.
There is a lot of talking going on.
- 79 Chi dununka (da hannu).
Put your arms akimbo.
Kāmashi a dunu.
Seize him by the waist.
- 80 Kadda woni ya goata woni.
Don't let any one project beyond his fellows.
Useful in explaining the idea of dressing to a soldier,
or a line of them.
- 81 Anyi minny lallé na bashi.
I was obliged to give it him.

82 Marriké, or marké, mai dan jikki.

A spare man or horse, well nourished, but with no superfluous flesh on him.

83 Ya kāda girimanka.

He pays you no respect, he disregards you.

84 Na rebbi da shi.

I recognize him. I know all about him.

85 Ya yi sulfu majunansu.

He reconciled them. He made peace between them.

86 Yana yagéwa chiawa kamma'n dan jaki.

He "noses" the grass like a young donkey.

He pushes about the grass on the top of a pool like a young ass to get a place to drink.

87 Zaami nana.

Pull up here.

To a man riding.

88 Soma wonan chikkin rua.

Dip this in the water.

89 Ya soma yi.

He has begun to do. He is on the point of doing.

90 Fita da hannu'n riga waje.

Turn the sleeves inside out.

Yana ju-ye.

It is inside out.

91 Minene kana sumani achikkin hankalinka.

What do you think yourself? What is your opinion?

- 92 Yi magana da karifi.
Speak up.
- 93 Ya ji dadi, yana tunna giddansa.
He is happy, thinking of his home.
- 94 Magana'n mi ku ke yi? *
What are you talking about?
- 95 Kai tari da junansu?
Were you with them?
- 96 Ya yi kua har muria ta düsse.
He kept on shouting till he became hoarse.
- 97 Yana gunnaagunni.
He is grumbling.
- 98 Zuchiata ta nifféni da riga wonan.
I want this coat.
- 99 Na kari aiki.
I finish work.
Na karé bugu.
I ward off a blow. (Note the difference of termination, in one case *kari* in the other *karé*.)
- 100 Rigata ya taakurra.
My coat has shrunk.
- 101 Chirri chiawa duk da soyanta (sowuya soiya).
Pull up the grass, root and all.
- 102 Ka gamma kanka da ni?
Do you set yourself against me? Do you wish to compete with me?

GENERAL.

THE NAME HAUSA.

THE origin of the name Hausa has been the subject of some discussion. Leo Africanus, in his travels, in the first half of the sixteenth century, did not, apparently, know the name, for he says that the people of Katzena, Zanfara, &c., talked the language of Gober.

Ibn Batuta, the famous Arab traveller also mentions Gober in his travels (A.D. 1353).

In the translation of the "Tarikh es Sudan" (a history of the Songhai Empire in Arabic dating, from 1600 A.D.), we find the name Hausa (Haoussa) mentioned five times; the name was therefore well known at that time.

The country appears to have served as a shelter for fugitives from Songhai, and to have consisted of a number of independent tribes not worth while conquering, or perhaps too troublesome.

Barth suggests that the name Hausa may have originated from the northern tribes and be identical with Á'usa, by which name the Western Tuareg denote the country on the north side of the Niger near Timbuktu.

It is not impossible that the name is derived from the Arabic name for the Abyssinians, viz. حَبَش (Habbash), which would become Haushi.

To neighbouring tribes they are known by a great variety of names :—

Zaberma	Hausanké
Bolewa	usually Kanawa, but also Hausa and Afuno'
Fulani	Hausiyén
Gerawa	Bau Hakkini
Kerrikerri	Mugdu or Mugadu
Bagarmi	Afuno
Sarra	Dûm
Kanuri	Afunu
Shuwwa Arabs	Afunu or Hausa
Marghi	Hosah or Hausa
Djukum	Mbākpwa
Dakerkerri	Ukwundi
Nupe	Ginchi

The name Hausa, then, is by no means universal. Afunu, the name by which the eastern peoples know them, is almost as common. Nearly all Hausas, if asked to what race they belong, will answer, *ba Kat-seni, ba Zanfara, &c.*

The smaller tribes bordering on Hausa call their nearest neighbours *Goberawa, Kanawa, Zangarawa, &c.*, as the case may be.

Barth suggests that the name Afunu originated from the name of a king of Kano.

So little is known of the subject that it may be worth while giving a derivation of the word suggested by a Fulani tradition; though I am bound to say that the authority for the tradition is not very reliable.

The Kanuri are called by the Fulani *Sirratiyén*, and

there is a tradition that this is the name of an ancestor common to both Kanuri and Fulani. If this has any foundation, it might be possible to trace the meaning of Afunu to Fulani, in which language *funah* means east and *A-funu* might mean "not eastern."

The Kerrikerri name *Mugadu* is said to mean "Western people."

The natives, however, from whom I got a few words of Kerrikerri, knew Hausa so very imperfectly that it is more than likely that I misunderstood them.

Funeh, or *Founey*, means East also in Songhai.

Wainu funné means East in Zaberma. (*A funn* = he goes, or comes, out.)

TRIBAL MARKS.

TRIBAL marks have not been much studied, and there seems to be very little system in their arrangement. Every man carries the name of his district on his face, and, in addition, there are all kinds of marks and cuts on the limbs and body. These marks are, so to speak, the armorial bearings of a tribe, but whether they have any special meaning, or whether there is any reason for the various patterns, it is impossible to say. Speaking generally, the more uncivilized a tribe the larger the number of marks, though there are many exceptions to this—the Ngaz, for instance, a pagan tribe in Bautchi, have only one cut, a prominent one, like a chinstrap.

If two tribes, a long distance apart, have the same marks, it is probable that they once had some connection. The only instance of this, that I know, is Daura and Ariawa, and the Ariawa people claim to have come from Daura; their marks, two long lines from corner of mouth towards the ear, are the same.

People who have been settled for generations in a foreign district still continue to put the old tribal marks on their children. A knowledge of marks is useful, for, in addition to knowing a man's district, one knows roughly his special aptitudes. For example, a man with Kabbi marks would probably be able to swim; one with Gober marks would know about camel and donkey transport; one with Bornu marks would know about ox transport, &c. One can also trace criminals and deserters.

The marks of the Hausa States proper are, as a rule, neatly executed and well defined. No one could mistake the Katzena or Gober marks.

Tribal marks are cut, not branded, and for this reason Rabeh's mark is easily distinguished, as it was generally branded.

Marks with a large number of lines, such as Bornu, Kabbi, &c., are known as *zùbbe*.

The mark which slants down, bisecting the angle made by the nose and eye, like the Nupe, is, in conjunction with tribal marks, called *shātanni*. In Kabbi, if a man has a *shātanni* on each side, it signifies that both his father and mother are Kabawa.

In Gober, a *shātanni* on the right side signifies good birth.

Keskestu are small marks or dots in parallel lines.

Akanza are marks tattooed with blue pigment,

usually on the side of the frontal bones, but also in other places.

Katambirri are the marks, usually black, which women paint on their faces.

When it is remembered that each tribe and subdivision have different marks, it is apparent that the subject is a large one. This note merely calls attention to it.

HAUSA PROPER NAMES.

MOST natives who are nominally Muhammadans, including nearly all soldiers and men who come in contact with Europeans and are more or less civilized, have adopted names from the Quran, or the common corruptions of them, and by these they are known in their "book," though their names among their friends are often quite different. The correct spelling of these proper names has received very little attention, though, being derived from Arabic, their orthography is more or less fixed.

To follow all the vagaries of uneducated pronunciation creates unnecessary confusion. It is just as absurd to write JARGE instead of GEORGE as to write ALOO instead of ALIYU or ALIHU.

Such names are:—Audu, Abdu, Aliyu, Alihu, Ali (not Ally), Mahmadu (not Mamadu), Mahama (not Momma or Mamma), Muhammadu (not Mohamedu), Ahmadu (not Amadu), Saidu (not Seydu), Hassan, Alhassan, Sani, Sanusi, Husaini (not Oseni), Suli (not Suley), Sulimanu, Musa, Moshi, Bakri, Bekri, Abu

Bakri, Bubar (a contraction of Bu Bakr), Usumanu, Usman (Issuman and Suman are the same name mispronounced), Zubeheru (not Seberu), Shefu, Ibrahim, Grahima, Brahima, Adamu, Isa (not Esa), Umoru, Abdullahi (not Abdulai), Atahiru, Salufu, Hamma, Alhamdu, Haji, Yesufu, Ismäila (not Smaila), Yakubu, Iliasu, Idrisu, Kadiri.

Other names of a religious character are similar to the Puritan names of Cromwell's times. Such are :—Samu ga Allah (pronounced Sangalla), Alla Rama, Na' Allah, Allah Nana, Allah Sariki. These names are common among converted pagans.

Some are genuine native names, most of which occur in the genealogical lists of the ruling families of various tribes. Such are :—Gambo, Jimba, Garba, Dankassa, Bermu, Nébo, Kuré, Dangudé, Majinyawa, Mayaki, Gomki, Bawa, Bunzulu, Anbanga, Halbo, Gurnu, Tomo, Kutum.

Some are rather what we should call nicknames (*suna'n wasa*). Such are :—Dogo, Maiwuya, Maikarifi, Kuruma, Madugu, Baráu, Mumini, Angulu, Djinjeri, Mai Damüsa, Dan Dogari, Maigari, Bako, Dodo, Dogo'n Yaro, Na Roko (I beg you), Maki-gudu (he won't run away), Ba Chikkinka, Dan Makadda, Mai-reggoma, Néminaka (look out for yourself), Dan Giwa, Yaro, Damana, Sooda.

Other common ones are :—Ari (K.), Bello (F.), Bairu, Kiari (K.), Billama (K.), Bokpa (F.), Aruna, Manzo, Mainassara, Babba, Tanko, Jidda, Sambo, Ba Goberi (not Bogoberri), Kolo, Salu, Balarabi, Míko, Magaaji, Ma-ji'n-dadi, Arzika, Jatáu, Koráu, Jibu, Labbu, Ango, Jimfi, Maina.

COLOUR.

THE European classes all natives together as "black men." The native himself recognizes many different shades of colour.

The down-river native of Asaba or Onicha is about the only man whom all agree in calling black.

There is a peculiar shade between black and red known as *wanka'n tarwada*. The *tarwada* is a fish, and it is the grey appearance of its skin when washed which represents the colour.

CAMEL AND GIRAFFE.

ONE of the first things that strikes any one who is interested in the Hausa names for animals is that the camel should be called *rakumi* and the giraffe the *rakumi'n daji*.

Hausa alone compares the giraffe to the camel, though some of the pagan tribes to the south have borrowed both names.

Now the camel is an introduced animal, and the names by which practically all the tribes east of the Niger call it are corruptions of the Arabic *al jamal*. الجمل, our own word camel.

*Nyillim	luguma
†Sarra	langamm
Bagarmi	luguma

* Nyillim, a tribe on the Logone.

† Sarra, S.E. of Lake Tchad, on Chari.

Bolewa	reemo'
Marghi	lugomm
Kanuri	karigyimmo*
Hausa	rakumi

The word may be traced roughly as follows :—

Aljamal
 Algimal
 Lagumal (luguma in Bagarmi)
 raguma (karigyimmo in Kanuri)
 rakumi (in Hausa)

The giraffe, on the other hand, is an indigenous animal, and these same languages, with the exception of Hausa, have a distinct name for it.

Nyillim	nyamboh
Sarra	kolloh
Bagarmi	korloh
Kanuri	kinjirr
Marghi	meetsku
Bolewa	tell'emm
Hausa	rakumi'n daji

Incidentally the Songhai language, or rather the Zaberma dialect of it, though not using the same word for camel, also calls the giraffe the bush camel, or *gangi yoh* ; where *gangi* = bush and *yoh* = camel.

These names indicate that the camel was known before the giraffe, and as a consequence that the Hausa did not originate in a country where the giraffe was known.

* Barth derives this word from the Kanuri word for a plant on which camels feed.

The adaptability of the language and the readiness with which it assimilates new ideas and absorbs foreign words give some ground for another explanation. His every-day life, once he was acquainted with it, would bring the Hausa into daily contact with the camel, whereas the giraffe would only be seen occasionally; it would not be unnatural for him, then, to discard the old barbarous name for giraffe and substitute for it the name *rakumi'n daji*, which, owing to his familiarity with the camel, would better represent that animal to his imagination than the old one. He has discarded his old system of numeration in a similar way.

HOUSE BUILDING, ETC.

THERE are several varieties of house:—

Daki	The conical roofed hut with the wall made of mud.
Dauké or taffé	Very often this hut is also called <i>daki</i> , but, strictly speaking, it is built of <i>zana</i> mats throughout.
Bukka or Booka	The grass shelter of traders. The hut that the Bornu people build is also given this name.
Soro	The flat-roofed house, built of mud.
Zauri	The entrance to a <i>gidida</i> ; it has two doors and is where visitors sit and gossip.

Taferferra A four-cornered house, after the Yoruba style.

Ginna, to build a house. *Yaabi*, to patch a crack up with mud. There is a proverb, No. 339, referring to these two words.

Goffa (pronounced like our coffer), the fork of a stick: *itachi maigoffa* the stick or pole with a fork at the top, mostly used for the support of a house.

Mafiadi, the cross-piece which rests on two *goffa*.

Dirkoki, the short poles which are put round the circle or square marked out for a new house; on these the framework will rest

Tsayko, the sticks which slope from the *dirkoki* to the *mafiadi*.

Karra'n tanka, the cross-pieces tied to *tsayko* for the grass of the roof to rest on (*karra*=guinea-corn stalk).

Sabga'n or *Sauga'n tanka*, the same use as *karra'n tanka*, but consists of stripped rods or branches.

Jinka, the roof proper, i.e., the conical erection of grass, &c., put on a house.

Yanta, the stringing grass together to make roofing. A common saying is *Aiki'n malalachi yanta*. *Yanta* is the work of a useless man.

Dabbo, or conjuring. The tricks performed by these conjurors are said to be very similar to those performed by natives of India. A guinea-corn plant grows from a seed, &c., a child is killed, chopped up, and brought to life again, &c.

It often happens that one wants to use the word

for a piece of something. There is no word corresponding to ours. Everything has a special name:—

Tsoka	a piece of meat.
Katanga	a piece of broken pottery.
Sakañya	a piece of calabash.
Kellé	a piece of cloth.

One can, of course, say *dan duchi*, *dan takarda*, etc. but this rather means not a “piece of,” but a small stone, a small sheet of paper, &c.

Laya. The ordinary *laya* are scraps of paper with a text from the Koran written on them: they are then wrapped in cotton and enclosed in leather. They are the *māgani* for every kind of danger or sickness, being looked on rather as a preventative than a cure.

A mallam, who is well up in the Quran, will often put in an appropriate text; for instance, I have found the “Chargers” verse in the charm tied to a horse’s mane or bridle, but as a rule any unmeaning scrawl is sufficient as long as the words and characters are Arabic.

The *māgani* for curing disease, &c., is to write on the slate or *allo*, wash off the ink and drink it; such are love charms, &c.

Another is to *tambaya itachi*. A certain sum is paid, and the *maimāgani* indicates certain trees from which the bark, leaves, &c., are to be collected; these are pounded up and the resulting concoction drunk.

Other rites survive in some districts, but the people are rather chary of talking to Europeans on this subject.

UNUSUAL FORMS IN VERBS.

THERE are two words in common use which are somewhat different from other verbal forms in that the personal pronouns are placed after the verb.

These are *jeka* and *yaka*, meaning go and come respectively.

The true explanation of this anomaly is, I think, that what appears to be a personal pronoun is, in reality, not so: or at any rate the word is borrowed from another language.

Yaka, the Songhai word for come is *ka*, and *yaka* is probably derived from this.

Jeka the Bolewa for go is *jikko*. This word *jeka* is, possibly, a reminiscence of a time when Hausa was closely connected with this language.

1. SYSTEM OF NUMERATION.

AMONG uncultivated races the formation of the numerals on a base of ten rather than on one of five is usually held to be an indication of a higher degree of civilization.

The numerals of the two principal neighbours of Hausa, viz. Songhai and Kanuri, have a base of ten, and it is always assumed that the Hausa base is the same.

To all intents and purposes this is so, but it was originally five and has only gradually developed into one of ten.

In order to show that there is some foundation for

this statement, let us compare the numerals up to ten in Hausa and three neighbouring dialects which appear kin to it, viz. Kerrikerri, Bolewa, Gerawa.*

HAUSA.	BOLEWA.	KERRIKERRI.	GERAWA.
1. dia	maudi	wudi	moiee
2. biu	bollo'	belu	bullu
3. uku	kunnu	kunnu	kunnu
4. fudu	fo'do'	fudu	fedu
5. biar, biat	baddi	bad	baadi
6. shidda	ba shi maudi	ba shogu	be shimi
7. bokkoi	ba ouloh	ba shi belu	ba shim bollo
8. tokkos	hordo	feefedu	hordo
9. tara	bonummi	bannu	banninja
10. goma	bimbaddi	bûmbad	barr

The connection between the numbers from one to five in these four languages is very striking, and such a similarity cannot easily be explained away. It is interesting to note that three dialects of Marghi have a word for four similar to *fudu*.

As regards the numbers from six to ten, it appears that in Bolewa, Kerrikerri, and Gerawa they are formed from the five base.

It is suggested that this is the case also with Hausa, and that the formation comes about as follows:—

SHIDDA.

This is probably a contraction of *sha dia* (Barth also holds this opinion); it resembles the method of formation in the other three languages.

It may also be connected with the Songhai word for six, which is *iddou*, and be formed by joining it with another Songhai word, *tji*.

* Vide Note at commencement of book.

BOKKOI.

May be a contraction of *biu* and the Songhai word *koi*, meaning owner of.

There is another possible explanation: the Bolewa people have a great difficulty in pronouncing the letter *k* in some words, and *bokkoi* may be connected with *ba ouloh*, 7, as *ba-k-ouloh*.

TOKKOS.

The same contraction of *uku* and *koi* is suggested.

TARA.

No connection can be traced with any other dialect.

GOMA.

Either from *gou*, which in Songhai means 5: or it may be connected with the Kanuri *megu*, ten.

When counting in tens the Bolewa have a similar word, *ko*, to represent 10.

Again, in Kanuri, Songhai, and Hausa the same method of combining numerals and the thing numbered prevails:—

HAUSA	mutum daia	man one
KANURI	kamm tilo	man one
SONGHAI	boro fo	man one
HAUSA	mutum ashirin	man twenty
KANURI	kamm piasku	man thirty
SONGHAI	boro waranka	man twenty

Also, in expressing numbers, such as 18, 28, 38, or 19, 29, 39, i.e. 20, 30, 40, less two or less one, both

Songhai and Hausa use the same form, and Kanuri uses the same for less one.

HAUSA	18	ashirin biu babu
SONGHAI	18	waranka hinka si, i.e. twenty two not
HAUSA	19	ashirin daia babu
SONGHAI	19	waranka afo si, i.e. twenty one not
KANURI	29	piasku tilo bawo, i.e. thirty one not

Again, the words for 100 and 1,000 are the same in Hausa and Songhai.

HAUSA	100	zango
SONGHAI	100	djongo
HAUSA	1000	zambar
SONGHAI	1000	djomber

In all the languages which have been mentioned, Songhai, Kanuri, Bolewa, &c., the numbers for 20, 30, 40, &c., are formed by saying "ten two," "ten three," &c.

Hausa must have had a similar system, but it has now been entirely replaced by the Arabic.

It is worth remarking again, in this connection, that in Bolewa, when forming the numbers for 20, 30, &c., the word for 10 is *ko*.

Again, in the ordinary transactions with cowries both Hausa and Songhai have special words for a heap of cowries (20), Hausa *hawia*, Songhai *toboy*, and both carry on the system mentioned above of "less one," "less two," in the tens.

The cowrie was current in Songhai in the fourteenth century (Ibn Batuta), and the Hausa *uri* is probably derived from the Songhai *oura*.

2. THE NUMBER FORMATION.

HAUSA is an uncultivated language; it can be, and sometimes is, written in Arabic characters, but it has no literature. It has not long passed its primitive stage, and therefore it is to primitive methods that we must turn when we study the grammatical structure.

Primitive language may be said roughly to have two ways of expressing number—

(a) By reduplication.

(b) By the addition of some word or termination signifying mass.

The so-called English, talked by natives in Nigeria, gives a clue to their idea.

Ex. Boy-boy, boys. Plenty beef. Plenty man, &c., &c.

An examination of Hausa shows that the number of plural forms in common use is not large; it also shows that such plural words are used in a collective sense and not with numerals to denote a particular number. Nearly all these common plurals may be shown to have been formed by reduplication, which may be assumed to have been the method by which the Hausa language first expressed its idea of number.

The second method, which, subject to certain phonetic laws, is regular, is to add *ayi* to the singular.

Compare this to the Songhai, which adds *yo* and Zaberma, which adds *yann* to the singular. It is possible that some connection may be established with *yawa* much.

The third method, a similar one, forms the plural by

adding the termination *una* to the singular form. As a rule, it forms the plural of words which are fairly recent, and may be due to Arabic influence.

The fourth method, which at first sight resembles the broken plurals of Arabic, forms the plural by internal and sometimes by both internal and external change: it is extremely interesting, *as it gives a clue to the original roots of many words.*

The plurals which do not come under any of these heads must, at present, be classed together as irregular: when allied languages are better known their formation will, no doubt, be explained. An examination of these four methods will, it is believed, show that there is, at any rate, some ground for such a classification.

1. REDUPLICATION.

The following common words are instances of reduplication:—

gona	gona-gona	gonagi	gonaki
kwana	kwana-kwana	kwanakwa	kwanaki
gidda	gidda-gidda	giddagi	giddaji
tufa			tufafi
bissa		bissassa	bissashi
yasa		yasasa	yasosi
waka		wakaka	wakoki
hainya		hanyaya	hainyoyi
kariya			karairai
gari			garrurua (gari is some- times pro- nounced gāru)
ja			jajayi

It is, with our present knowledge of Central African

languages, impossible to trace the laws which govern the change of letters, and therefore the above attempt to follow the process of reduplication has no scientific support. Speaking generally, the tendency is to soften the harsher sounds, the principle of least effort.

2. ADDING "AYI" TO THE SINGULAR.

dorina	dorina-ayi	dorinai
aboki	aboki-ayi	abokai
alura	alura-ayi	alurai
giwa	giwa-ayi	giwayi
birri	birri-ayi	birrayi
barao		barayi

The termination of these words is, in reality, formed in the same way. The usual rule in Hausa is that the accent shall be on the penultimate, and we find it so in *giwāyi*, etc. But in *dorina* the accent is on the *i*, in *aboki* on the *o*, and in *alura* on the *u*.

The reason is that these three words being compounds the accent still remains in its old place, with a consequent shortening of the *a* in *ayi*.

dorina	doki'n rua
aboki	a ba koi (Songhai)
alura	al ibra (Arabic)

3. THE THIRD METHOD, BY ADDING "UNA" TO THE SINGULAR.

sanda	sanduna
tulu	tuluna
riga	riguna
daki	dakuna
surdi	surduna

4. FORMATION OF PLURAL BY INTERNAL CHANGE.

The true explanation of this is that these words are really compounds. In most cases the first half of the compound undergoes change, in some cases both.

jirigi	jirā gi
sariki	sarā kuna
doki	dawa ki
akwia	awwa ki
marké	marā ki (a kind of tree)
tumkia	tumā ki
duchi	dua tsu
itachi	ita tua
mashi	maa su
jijia	jiwoji (a form of re-duplication)

Take the following words of this list :—*jirigi*, *doki*, *akwia*.

(a) JIRIGI.

Compare the words for a boat in the neighbouring languages :—

HAUSA.	KANURI.	BOLEWA.	KERRIKERRI.	ZABERMA.
jirigi	magaara	gerre	jirigi	garrba

Here the root appears to be *jiri* or *gerre* with the suffix *gi*, *ki*, or *koi*.

(b) DOKI.

HAUSA.	BOLEWA.	KERRIKERRI.
doki	dohsho	dohku

The plural of the Bolewa word *dohsho* is *do-owi*.

The plural of the Hausa word *doki* is *do-uwu-ki* or *dawaki*.

It is possible that the terminations *ki* and *sho* were originally the same, and that when the Songhai termination *ki* or *koi* became common the origin of the *ki* of *doki* was forgotten, and it was added to the old plural.

(c) AKWIA.

HAUSA.

akwia

BOLEWA.

ohsho (pl. oo-wi)

How *akwia* reached its present form it is impossible to say; possibly *ohsho-weh* (*weh* or *wey* = woman in Songhai) thence *oh-ki-weh*, and so *akwia*. The plural is *oowa-ki* or *awaki*, the *ki* being retained for the same reason as in *doki*.

5. IRREGULAR PLURALS.

The following are a few examples:—

ido	idanu
mutum	mutane
mache	mata
hannu	hannua
kafo	kafoni
zanne	zanua
sa	shanu
rakumi	rakuma
shekarra	shekarru

Of these plurals *rakuma* may be a reminiscence of the Arabic plural. (*Vide* note on Camel and Giraffe.)

The *anu* and *ane* of *ido* and *mutum* may be a survival of a long lost dual form, but are more likely connected with the Kanuri plural termination *aanyi*, etc.

3. FORMATION OF THE NOUN OF ACTION.

IN Hausa this is formed by prefixing *mai* (sing.), *masu* (plural) to a noun, verb, or adjective.

A similar construction is to be found in most neighbouring languages, the word corresponding to *mai* being sometimes prefixed and sometimes suffixed.

HAUSA	mai-tafia	man going.
KANURI	kamm ledjinn	man going.
HAUSA	mai kiwo'n doki	man feed horse.
KANURI	furr nyogo ma	horse feed man.
HAUSA	mai doki	man horse.
BOLEWA	ann dohsho	"
KERRIKERRI	ba dohku	"
SONGHAI	windi koi	house man or owner.
"	kwara koi	village man or owner.
BOLEWA	ann subba	man coat.
KANURI	sagama	weave man.
"	magaarama	boat man.

Our own horseman, milkman, and Hindustani pani-wallah, punkahwallah, etc., are very similar.

Mai, then, has the signification of man, and it may perhaps be found that there is some common root connected with the words *mi-ji*, *mu-tum*, *ma-che*, *ma-ta*, *mu-tane*, *ma-za*."

Ma-su is the same word made plural by the addition of *su*. *Mai* is sometimes pronounced *ma* before a word beginning with a long syllable as *ma-saka*, a weaver, where it is desired for some reason to keep that syllable long.

Other instances are *ma-daki*, *ma-kafo*, *ma-yaki*, *ma-hauka*, etc.

A similar word or prefix *ma* is in very common use with the signification to, place of.

Ansa masa kaia, a load has been put on him.

Ataya masu aiki, help them work.

Ya gaia masu, he said to them.

Kadda a kwache ma yaro galma, don't steal his hoe from the boy.

Its use has been further extended, and in proverbs, songs, etc., it is commonly used instead of the more clumsy *wuri'n*, as:—

Ma-tsaya instead of *wuri'n tsaya*, place of stopping.

Ma-hauta instead of *wuri'n hauta*, slaughter house.

Ma-futa instead of *wuri'n futa*, resting place.

Kanuri has a similar word, *na*, with the same signification.

Lene na reebrahamah bero, go to the tailor's.

Na kuskaa todduh be, by that tree.

With such words as *mafakka*, sanctuary, *masallatchi*, mosque, etc., the *ma* is probably due to Arabic influences, and the extended use mentioned above may also owe something to the same language.

4. GENDER FORMATION IN HAUSA.

THE original dialect of Hausa probably had no gender formation, and so we find that the sex of such individuals and animals as have always been familiar to him are distinguished by separate words. In the majority

of words if a feminine is used at all, it is formed in two ways:—

(1) By adding *nia*.

(2) By adding *ua* (*weh*).

These terminations are directly borrowed from SONGHAI, in which language *nia* means “mother producer,” as,—

you <i>nia</i>	bee, i.e. producer of honey.
touri <i>nia</i>	tree, fruit bearing.

and in which *weh* means woman, as,—

boro = man	boro <i>wey</i> = woman
fegi = ram	fegi <i>wey</i> = sheep

The first termination *nia* is merely added to the masculine.

The second *weh* is more usually used with adjectives, and becomes *ua*.

The following are examples:—

sariki	fem.	saraunia
barau	„	baraunia
gado	„	gadonia
yaro	„	yarinia
kanne	„	kanua
da	„	dia
dogo	„	dogua (dogo <i>weh</i>)

Nearly all words ending in *a* are feminine, but this is probably due to the influence of ARABIC, and also to a desire to assimilate all words to a common rule.

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